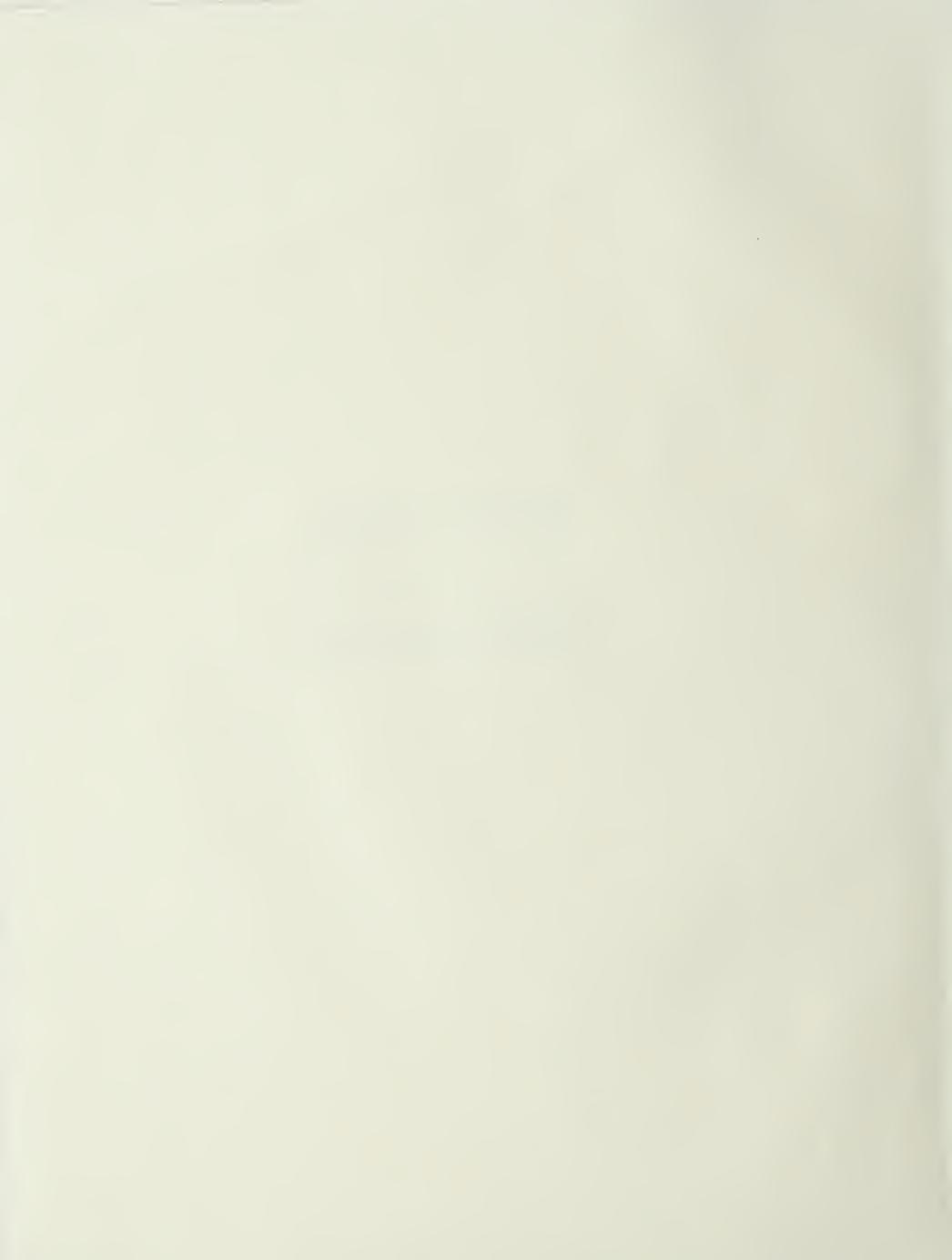


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Miller and Armstrong Retire from Faculty • A Pilgrimage to Santiago





Summer/Fall 2005 Volume 10 Number 1

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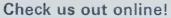
Not all the views expressed in *inSpire* necessarily represent those of Princeton Theological Seminary.

On the Cover

Finding ways to nourish the dialogue and discover common traditions with Jews, Muslims, and Christians.



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And send our web address to friends, parishioners, and those you love. *inSpire* is online at www.ptsem.edu/read/inspire.htm.



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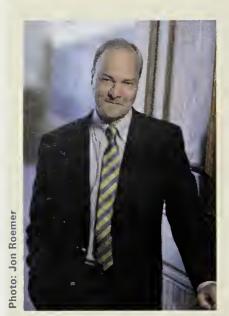
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from the president's desk



Dear Friends and Colleagues,

This semester, now ending, has brought a lot of travel. Not long ago, I returned from Lebanon, where I cochaired a session of the International Dialogue between the Orthodox Church and the World Alliance of Reformed Churches with His Eminence Metropolitan Panteleimon of Tyroloe and Serention as my Orthodox opposite number. Metropolitan Panteleimon has become a trusted friend. He is abbot of Moni Vlatadon, the monastery that marks the traditional place where St. Paul preached to the Thessalonians. The subject of our dialogue was the catholicity and mission of the church. Delegations from the Orthodox church and the world-wide Reformed churches engaged in open and respectful

conversation about our perspectives on faith and the world we all live in.

We share the world with so very many people in many traditions, cultures, and nations. As those who teach and study at a theological seminary, we know that people of faith around the world are our cherished conversation partners. *These conversations are vital*, be they between the world's religions, between different parts of the Christian family, or even between those who disagree within the Presbyterian denomination. What matters is that, even in face of apparent difficulty, such conversations continue to be held, friendships are maintained, and trust is preserved. I recently joined with the other nine presidents of the PCUSA seminaries to implore individuals to read carefully and reflect on the Report of the Theological Task Force on the Peace, Unity, and Purity of the Church. I want to encourage anything I can to hold our church together and to lead us beyond mutual recrimination or denunciation.

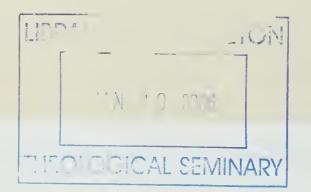
This fall we were delighted to invite members of a neighboring Muslim faith community to our campus, where we shared prayer, food, and conversation with them as they broke the Ramadan fast. In February, I am pleased that Yasir Ibrahim, a specialist in Islamic reforms who also teaches part time here at PTS, and David Wolf Silverman, a resident scholar at The Jewish Center of Princeton, New Jersey, will join me in leading a continuing education seminar on how our three faith traditions understand peacemaking and warfare and their effect on today's world.

In reading in *inSpire* of some of your experiences and involvement in interfaith dialogue and in talking with you in meetings around the country, I know that Princeton Seminary, through you, has a great deal to offer in these important conversations. We also have much to learn about others and about the God who calls us to ministry.

The message of the gospel of Jesus Christ does not change. But our ways of expressing it so that others in a twenty-first-century world might hear, and might experience the love that Christ incarnates, may change. I encourage all of us to choose and learn from conversation partners who will help us experience the glory and compassion of God as these partners, in their own hearts and minds, experience that glory and compassion.

Yours sincerely,

Iain R. Torrance





Inspiring Connections

Thank you for the interesting and informative issues of *inSpire* that you prepare and send to me. Along with the interesting articles and pictures, I'm glad to keep up with classmates through Class Notes. There was a classmate mentioned recently who was my good friend in seminary, but we'd lost touch. I was able to restore our acquaintance through *inSpire*.

Thank you very much for your wonderful service to us.

Stuart D. Robertson, ('80M) West Lafayette, Indiana

Accessibility Still an Issue

I have just read the latest edition [winter/spring 2005] of *inSpire* and think it is the best one yet. From cover to cover I found inspiration as well as good sermon material.

I was particularly interested in "The Heart of the Matter," as my last nursing job before seminary was at a rehabilitation center. During my time at PTS there were a few students with physical disabilities. One woman in her middler year had to use a wheelchair. Her comment at graduation was that the Seminary did help, but only after she made a particular request. It is sad that twenty-one years later, the situation hasn't changed much.

Barbara Price (Patton) Rolph ('84B) Chino Hills, California

Bowling with Bells On

"Bells are Ringing" (winter/spring 2005) says, "The bronze bell...replaces the bell originally installed in the cupola of Alexander Hall in 1828, which was silenced several years ago by a crack." This sentence is contradicted by the photograph of the bell, which shows that the original bell was destroyed by a fire. The inscription notes that the new bell replaces the second bell, cast in 1913 (or 1915—the photo is not clear).



I was once told that pieces of the original bell were melted down and cast into small replicas, which were sold to raise money for the new (ca. 1913) bell. The Benham Club owned one of those replicas, which was rung by the chief of Benham at the start of meals.

One piece of the original bell escaped melting. The end of the bell clapper, nearly round except for a stub of the broken shaft, appeared in Alexander Hall each spring for a tension-relieving bowling party during final exams. The bowling pins were water-filled glass bottles; the heavy bronze clapper rumbled down the then-wooden floor and shattered the bottles into a most ungodly mess.

One year in the mid-'40s a highly respected member of the Warfield Club appeared with the clapper and announced the bowling party. In a later year, I learned that the clapper had been passed to a Benham man, who kept it hidden in the false bottom of a large chair, along with his wine bottle (presumably safely separated). I have no idea how long the custom continued.

Robert F. Scott ('48M) Hockessin, Delaware

Politics Left and Right

In the winter/spring 2005 issue of *inSpire*, one letter-writer quoted John Donne incorrectly. He wrote, "No one is an island in and of itself. Every person is a piece of the continent..." The real quote is, "No man is an island, entire of itself; every man is a piece of the continent." Must historical correctness always take a back seat to political correctness?

There was also an article in that same issue titled "Reflections in Red and Blue." While I support some of the author's ideas, such as his insistence not to buy into the anti-Christian hatred of the political Left, I disagree with his analysis of national politics. He says that his moral values support his political ideas. My moral values are almost

the exact opposite, and they support my political ideas. Of course you tend to hear only the politics of the political Left in an academic setting. I am quite sure that is the case at Princeton Seminary; that was true even when I was a student there. But I would remind the Left that there is another way of thinking.

John Noah ('68B, '69M) Green River, Wyoming

"Reflections in Red and Blue" (winter/spring 2005), while full of youthful passion, was inappropriate without another article offering other points of view. The editor(s) failed the



reader in this respect given that war and faith are such volatile topics in American conversations. The author's passion unfortunately overshadowed a clear articulation of a position that shows nuance, maturity, and depth.

Case Thorp ('00B) Orlando, Florida

Hurricane Grief and Relief

Thank you for reminding folks about the damages the hurricanes have caused in Florida ("A One-Two-Three Punch," winter/spring 2005). Charley, Jeanne, and Frances had a large impact on tropical Florida but Hurricane Ivan was at the time named the fourth worst natural disaster in U.S. history, and the impact on the Pensacola area was substantial.

Statistics cannot express what we have witnessed. It reminded me of 9/11. Although the tragedies were very different, it looked as if a bomb had been dropped—several bombs. People were in shock. Some had lost their homes entirely. You couldn't get gasoline anywhere. The Rev. Nan Adams at Navarre Presbyterian Church said that she was helping a church member clean up after the storm and they found a three-foot fish inside the baby grand piano.

But there were blessings in the midst of it all. Rebuild Northwest Florida (founded by Presbyterians) issued a roofing blitz campaign, and mission teams worked to restore the interior of homes through the "adopt a family" program (www.rebuildnorthwestflorida.com). United Ministries has helped 2,000 families with more than \$200,000 (www.united-ministries.com) and continues to care for those in crisis situations. The Presbytery of Florida commissioned a hurricane response team to organize mission teams and disburse relief funds. To date, Pensacolaarea PCUSA churches have housed 578 mission workers from all over the country. The Presbytery of Florida Hurricane Response Administrative Commission (PHRAC) has provided monetary aid to those in need, and worked with

Please write-we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:
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Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.



Presbyterian Disaster Assistance to provide a Disaster Response and Preparedness Seminar attended by representatives from five presbyteries and the synod executive.

We are deeply grateful for all those who have reached out with prayer, service, and love.

P.S. I was thrilled to see the article about the Matheny School and their art program ("The Heart of the Matter," winter/spring 2005). I served as a chaplain there and found it deeply meaningful.

Karen Wamstecker ('02B) Pensacola, Florida

I am a 1955 alumnus and have undertaken lecture tours over the years to the states. Currently I am a minister of the United Reform Church in England and work as a professor with the Open University. We here were appalled by the tragedy of New Orleans and extend our deepest sympathy to the relatives of those who lost loved ones. Hopefully by the time of your next issue matters will have improved for that beautiful part of your county.

I thought the response of the alumni/ae was very compassionate and understanding. I was particularly interested in those letters that mentioned how God allowed such happenings to occur since I have just written a book titled *Is God a Scientist?* (Palgrave) which seeks to probe this problem. There is no ultimate answer, but it would appear that the corruption that entered into mankind involved nature, and it will also figure in the final redemption.

Robert Crawford ('55B) Goring by the Sea, Worthing, West Sussex, England

Editors' Note:

Our prayers are with all those in Florida, Louisiana, and Mississippi who suffered during the hurricanes last year, and more recently during Hurricanes Katrina, Rita, and Wilma, as well as Hurricane Stan in Guatemala and the disastrous earthquake in Pakistan. If you are interested in contributing to relief efforts, please consider a gift to Presbyterian Disaster Assistance (www.pcusa.org/pda). Teams of Seminary students and staff will have the opportunity to work with PDA in areas affected by the hurricanes this January, to aid in clean-up work, and in September to help with reconstruction. Planning for the trips is in progress.

Cassock Question

What is the significance of the red cassocks worn by Dr. John Cairns and Dr. Iain Torrance in the photos that were taken at the inauguration and installation service ("PTS in Photos," winter/spring 2005)? I have seen other Church of Scotland ministers who wore similar vesture, but in those cases, the cassocks were blue. I also wondered whether the open black over-gowns which they were wearing are British

academic/doctoral robes or simply open-sleeve Geneva preaching gowns.

(By the way, your office produces the best alumni/ae magazine in the country!)

Ken Mott ('79B) Canyon, Texas

Dr. Torrance's reply:

Many thanks for your message. The red cassocks: they are scarlet, and are worn by members of the Chapel Royal (i.e. The Queen's chaplains). Scarlet is the color of the royal household. The cassocks are a personal gift from the Queen, after she has appointed one a chaplain. Both John Cairns and I are chaplains to the Queen.

The open gowns: British academic and preaching gowns are open. In a British master's degree gown or doctor's undress gown, you put your arm through the sleeve (the sleeve hangs down). In a bachelor's degree gown, the arm is inside the sleeve.

At my installation, John Cairns wore the scarlet cassock and on top wore the tasseled gown of a moderator of the General Assembly of the Church of Scotland. I have one of those gowns (actually my father's), but left it in Edinburgh. I wore on top of the scarlet cassock the black (undress) gown of an Oxford D.Phil.







We are thrilled that more than 125 alumni/ae responded to this *inSpire* interactive question. We have printed as many as we can, and will post these, as well as those we did not have space to print, on the PTS web site.

Please share an example of an interfaith experience or the involvement of your congregation or ministry site with interfaith dialogue.

Old Philadelphia Congregations is the local ministerium for congregations (Christian and Jewish) in the historic district of Philadelphia. In the spring of 2004, more than 200 people gathered at the local synagogue to discuss the movie The Passion of the Christ. The rabbi, a priest from a Roman Catholic church, a pastor from a Lutheran church, and I each presented a perspective, and then those gathered discussed the issues in small groups. It was an evening of lively, rich exchange. One member of the synagogue said later, "I've never heard such a succinct explanation of the Christian faith. I think I understand your basic beliefs now." The Jewish, Catholic, and Presbyterian congregations have continued to meet for Bible study focused on readings from the Hebrew Bible. Deborah McKinley (M.Div., 1982) Philadelphia, Pennsylvania



The popularity of our interfaith Bible study series still surprises me. It began with the release of Mel Gibson's *The Passion of the Christ*. Concern about potential anti-Semitic fallout from the film prompted two local rabbis, another Protestant pastor, and me to rent out a movie theater. All four of our congregations were invited to view the film together. After the film, the four clergy responded to questions from the audience, including, "How can we keep this interfaith dialogue going?"

This fall marked the fifth series of interfaith Bible studies. During each four-week study, participants examine the same biblical texts from both Christian and Jewish perspectives. If a rabbi presents, a pastor responds, and vice versa. So far we have covered Genesis, Exodus, Psalms, life-shaping texts, and texts related to various holidays. It has been a wonderful way for our communities to learn from one another as we seek a deeper understanding in God's word. Bruce R. Johnson (M.Div., 1983) Scottsdale, Arizona



Summit Presbyterian Church, which I serve as pastor, shares space with P'nai Or, a Jewish renewal movement congregation. Summit and P'nai Or celebrated a Sukkot potluck service together in October. Rabbi Marsha Prager talked about the Sukkot traditions resonating in the Palm Sunday entry of Jesus of Nazareth into Jerusalem. Then both congregations gathered for food and fellowship on the lawn of the church, where the Sukkot shelter had been standing for several days. Later this year, P'nai Or will be attending Pentecost at Summit, celebrating the Spirit of God. Bill Levering (M.Div., 1979) Philadelphia, Pennsylvania





Our church was recently invited by the Conservative synagogue in our community to share their Friday evening worship service. Their worship was rooted and grounded in the Hebrew Bible, with a musical celebration of the Psalms. The associate rabbi preached a marvelous sermon, which was a work of excellent biblical hermeneutics and contemporary application. We felt as much at home as in our own worship. It was difficult to discern a difference in the music, scriptural emphasis, form of liturgy, and general celebration of God's grace and goodness. The coffee hour afterward seemed very Presbyterian! J. Harold Ellens (Th.M., 1965) Troy, Michigan



As a new church development, Cornerstone Presbyterian has many members who have Jewish spouses and relatives, so we decided to have an interfaith Bible study on "Who is my neighbor?" (Leviticus 19:17)

We invited Rabbi Joel Soffin, whom I met last spring at a continuing education event at Princeton Seminary, to speak. Just before Thanksgiving, he and members of Temple Shalom synagogue in Succussana drove two hours to Jackson, New Jersey. Since we have no building, we met at the Bella Terra Retirement Home. There, people from both congregations and the retirement home discussed what it means to love our neighbor. It was truly enlightening. As we talked about our different perspectives, we realized that we had much in common. Then we had a kosher meal together, and gave thanks for new insights. Rob Morrison (M.Div., 1969) Jackson, New Jersey



At Burlingame Presbyterian, we have had the local rabbi lead our Session in a 40-minute devotion focusing on relations between Christians and Jews, and I, as pastor of the church, have done the same at his synagogue. The rabbi and I expect to co-teach a brief Scripture course this winter offered partly there and partly here for both congregations. In the spring we hope to take a joint trip to the Holy Land, intentionally mingling the two congregations. One of our planned highlights will be Father Chacour's school at Ibellin in Northern Galilee, which teaches Muslims, Jews, and Christians. Paul Watermulder (M.Div., 1977) Burlingame, California



I have been active in the American Academy of Religion sessions on "scriptural reasoning" led by Professor Peter Ochs of the University of Virginia. These sessions involve Jews,

inSpire nteractive

Christians, and Muslims reading Scripture together. Laird Stuart ('68B) of Calvary Presbyterian Church in San Francisco and I are in the process of organizing a three-faith group in the city for reading our Scriptures together as they relate to topics that affect all three religious communities. This is being done with a financial subvention from the Institute for Reformed Theology at Union-PSCE, Richmond. If our experiment works, we hope to extend it under Institute auspices to other cities. I am also at work on a book on this general subject that develops the idea of "parallel hermeneutics" among Abrahamic faiths at three levels of relationship: scriptural interpretation, mutual moral hospitality, and cooperation in the public sphere. Lewis S. Mudge (M.Div., 1955) Berkeley, California



Following the events of 9/11, the Inter-Church Fellowship of Mornington and Mount Martha established a program called "Knowing Each Other." This was at a time when the broader community was starting to exhibit high levels of prejudice toward both Muslims and Jews, levels of prejudice not seen in Australia in recent decades. Our initial focus was to provide community education about Islam and Judaism through a series of talks by an imam and a rabbi. A series of public dialogues involving Christian, Jewish, and Muslim leaders on various topics followed, as did presentations on the life of other faith communities. Bob Faser (M.Div., 1979) Mount Martha, Victoria, Australia



In response to 9/11, the archdiocese of Milwaukee established an Interfaith Youth Forum to explore common yet distinctive faith practices of Judaism, Christianity, and Islam. Teens discussed the wisdom their respective faith traditions offer regarding welcoming the stranger, feasting and fasting, honoring the body, caring for creation, seeking justice, forgiving, and healing. The full list of interfaith dialogue questions is available on the Library page of www.practicingourfaith.org. While adults played a vital leadership role throughout this process, young people themselves made plenary presentations and facilitated small-group conversations. The Interfaith Youth Forum produced a training video and handbook titled "Sons and Daughters

of Abraham" to inspire others to launch such a program in their own communities. For more details about this initiative, see www.tomorrowspresent.org. Don Richter (M.Div., 1978; Ph.D., 1992) Decatur, Georgia



Near the First Presbyterian Church of Maumee, Ohio, the oldest church in northwestern Ohio, is the Islamic Center of Greater Toledo, one of the largest mosques in the United States serving one of the highest populations of Muslims in the country.

In the aftermath of 9/11, their school playground became a target of angry protestors and drive-by harassment. Our congregation helped organize playground monitors who stood watch before, during, and after school, not keeping an eye on the children, but watching the cars as they drove by, taking license plate numbers of those that they believed posed a threat, dramatically decreasing the harassment. *Philip M. Jones (M.Div., 1979) Maumee, Ohio*



My congregation, United University Church, a union of Presbyterian and Methodist members on the campus of the University of Southern California in Los Angeles, was one of the original members of the Interfaith Communities United for Justice and Peace, formed in the days immediately after the 9/11 attacks. Since then it has met every Friday at 7:00 a.m. and staged innumerable events, social actions, and worship services. It is amazing how members and their communities have supported each other through some difficult times. We are convinced that war will end/that a world where all thrive will come/that peace and justice will reign only with such diverse and concerted dialogue and commitment.

Susan Craig (M.Div., 1987) Los Angeles, California



I am the founder and director of the Arts and Spirituality Center in Philadelphia, and we recently initiated the Doorways to Peace community mural project in collaboration with Al Aqsa Islamic Society. Al Aqsa longed to strengthen neighborhood relationships in an increasingly unfriendly post-9/11 environment. This project engaged more than 500 Muslims, Jews, Christians, and other curious

neighbors and city-wide volunteers. School children and adults created original tiles that expressed their hopes



for peace and the strength of their faiths and cultures. Neighborhood relationships moved from fear to friendship as they joined in creating extraordinary beauty in their neighborhood. To learn more about this and other innovative interfaith projects, visit www.artsandspirituality.org. Susan Teegen-Case (M.Div., 1988) Philadelphia, Pennsylvania



For many young people, interfaith dialogue is deeply personal: they come from interfaith homes, or their friends or extended family members belong to different faith traditions. Even so, they may not have the chance to talk about religious relationships. In 2005, youth from the local Muslim and Jewish communities visited the Youth Theological Initiative Summer Academy at Emory's Candler School of Theology, which brings 54 rising high school seniors to Emory for a month-long program. They shared with our youth their perspective of their traditions and of relationships among the Abrahamic faiths. The conversation was vigorous, honest, and provocative. We'll do it again in 2006, focusing on joint theological reflection on topics relevant to us all: religion-state relationships, the environment, poverty, and homelessness. The process has helped us to recognize the commitments we share with those from other traditions, and to pool the wisdom of all traditions together in pursuit of tikkun olam. Faith Hawkins (M.Div., 1993) Atlanta, Georgia

inSpire Interactive



Before retiring as chaplain of Austin College, I helped to organize a hurricane relief trip to Nicaragua over spring break. One of our Muslim students wanted to go but could not afford it. He said friends had talked about the Samuel Robinson Award for memorizing the Westminster Shorter Catechism and writing a paper. Could he do this as a Muslim?

Yes, anyone at a Presbyterian college is eligible. He did it, wrote the paper using the Catechism, Bible, Qur'an, and the experience in Nicaragua as references. The committee in Louisville praised his paper. He was an outstanding part of our alternative spring break. Henry Bucher (M.Div., 1962) Sherman, Texas



At Concordia College, where I teach, in early January 2005 a sizable number of our students from Sri Lanka-Christian and Buddhist-had been personally affected by the tsunami disaster. We arranged a day-long vigil on the one-month anniversary of the disaster. A section of the chapel was transformed into an area where people of all faiths might gather publicly and pray individually. At the entry there was an easel where people could write thoughts and prayers, and candles, plants, and chairs set for conversation and quiet reflection. A more private space—facing East—was for prayer. There were rugs for kneeling, incense, shawls, beads, and copies of the Qur'an, Bible, and TaNaK. One student added his Buddha. The Sri Lankan students were comforted, and grateful for this vigil. The planning brought people of different religious traditions to work together for the first time. This experience has given birth to a vision for an interfaith worship space in the new student center currently under construction. Elna K. Solvang (Ph.D., 2000) Moorhead, Minnesota



The institution where I serve engages interfaith dialogue at two different junctures with our students. In their first religion course, each student participates in a weekend trip to Chicago, where we visit a variety of Christian churches and communities (Roman Catholic, Episcopal, Greek Orthodox, Anabaptist) as well as a synagogue and a mosque. Toward the end of their time with us, students often say that this journey

of faith was a turning point for them as they began to process important faith questions that would engage them throughout their undergraduate years.

In their final year, all departmental majors join me in a weekend retreat at St. Meinrad's Abbey in southern Indiana. Meeting the monks and praying the hours (in the absence of much of their modern technological gadgetry) provides a wonderful setting for the students to prepare to face graduation and embrace their chosen vocation. Both of these experiences have been a part of a Greenville College education now for about 30 years, and are an integral part of what we hope will be a liberating experience for our graduates. Brian Hartley (Ph.D., 1983) Greenville, Illinois



The community of Benedictine monks to which we belong has long been involved with interreligious dialogue, much in keeping with the call made to us monastics after Vatican II. Our men regularly visit with non-Christian monastics, such as Buddhist monks. We have had monks from the Dalhi Lama visit with us, and they once did a complete demonstration of their chanting and prayer on our university campus, Benedictine University. The university has a large Muslim population, along with Hindus of various observances. Our most recent program was the 15th annual interreligious Thanksgiving service for DuPage County, Illinois, held in our abbey church, that brought together some 15 different non-Christian groups along with some Christian ones. David Turner (D.Min., 1996) and T. Becket A. Franks (D.Min., 2004) Lisle, Illinois



In 1998, I became the pastor of Grant Memorial United Methodist Church in Presque Isle, Maine, whose new church building had taken the place of another that was destroyed by arson. A few weeks after I arrived, the local Jewish Community Center was desecrated with graffiti. Though we hadn't yet met, I called the rabbi and expressed my regrets, asking how we could help. "I'm glad you called, "he responded, "because when I saw what had been done to the center this morning, I felt emotions I've only felt one other time in my life: when I stood on the sidewalk and watched the old Methodist church burn."

The violation of a worship space is an experience that crosses lines of denomination and faith, striking at the heart of our common sense of the Sacred. One week later, Christians and Jews joined in a candlelight procession to the community center, where dozens of hands washed away the swastikas and threats that had been scrawled on the building. That night yellow stars were passed among the participants, which appeared the next day in shop windows, restaurants, and homes, affirming that the hatred of one religious group was a crime against all people of faith.

Thomas L. Blackstone (M.Div., 1987) Presque Isle, Maine



Thousands of evacuees fled the Gulf Coast to Houston in the wake of Hurricane Katrina to find shelter and emergency services. Overnight, an army of volunteers was needed to respond to a huge resettlement challenge. I volunteered with Interfaith Ministries of Houston to work in their Neighbors2Neighbors program, linking "new neighbors" (evacuees) with Houston residents to aid in relocation. I worked side by side with Muslims and Jews, Hindus, and even a Zoroastrian. I learned that whether the disaster is a personal or a natural one, people of all faiths can drop their differences and join hands to give hope. The heart of the gospel is not in destroying, but in restoring. George Cladis (M.Div., 1980) Houston, Texas

Claremont Presbyterian Church has had a 29-year-long relationship with a nearby synagogue, Temple Beth Israel. Each year, one week in January, we exchange pulpits. We also study the Bible and social justice issues together. Our women's associations work together on Project Angel, which provides support to mothers and their babies in need. This year, after watching others struggle with natural disaster, we will be preparing for an emergency (and in Southern California, that means earthquake), working with the local police and the Red Cross. For the first time, we are working to invite a local Sunni mosque and Shiite school into the relationship. Anne Weirich (M.Div., 1998) Claremont, California





The Crisis Ministry of Princeton and Trenton has had a relationship with The Jewish Center of Princeton, New Jersey, for more than ten years. During Yom Kippur, the congregation faithfully fasts, prays, and collects food as part of its practice of penance and atonement. Speaking at their Shabbat service was one of the most moving experiences I have had in my ministry. Upon hearing the Hebrew language spoken and sung, I felt deeply connected to God. I experienced the sacredness of the Ark of the Convenant and the unveiling of the Torah. When speaking of God's justice for the oppressed, it is the history and the language of the Hebrews that unite us as one people of God. Marcia MacKillop (M.Div., 2000) Trenton, New Jersey



Some of the best interfaith work I've ever done came through my study with Charlie Ryerson, and later my trip with him to India while I was at PTS. I am forever indebted to him. Today, for example, I gave a talk on Advent at our chapel here at Trinity School (to a religiously affiliated and culturally pluralistic congregation), but used the varieties of yoga in Hinduism to discuss spiritual disciplines that help us stay awake to the Advent theme of watchfulness. Charlie Ryerson is the only professor at Princeton Seminary whose work with me could have led to this sort of interfaith presentation. He is a treasure. Tim Morehouse (M.Div., 1991) New York, New York



A very wise rabbi...oh, wait a minute, it was yours truly...once observed that when people laugh together, it's nearly impossible for them to hate one another. Case in point: the comedy show, One Muslim. One Jew. One Stage. Two Very Funny Guys., which Los Angeles comedian and Egypt native Ahmed Ahmed and I have presented nearly 100 times in synagogues, churches, a mosque, theatres, and, increasingly, college campuses where Hillel, the Muslim Student Association, and interfaith clubs cosponsor the evening of non-political, community-building, healing, hopeful laughter. The Los Angeles Times put it most succinctly: "The touring stand-up duo are on the same side, and now there's a smileshaped crack in the wall between their

long-warring peoples."
Rabbi Bob Alper (D.Min., 1984)
East Dorset, Vermont



Several Hutterine communities in upstate New York invited me, as an army chaplain, to speak on "The Ethics of Violence." This strongly pacifist tradition is distinctly conservative theologically and socially, but intellectually liberal in the finest sense of graciously (and peaceably) listening to all sides of controversial issues. I was, they said, "a lion in a den of Daniels." I changed the title of my talk to "The Ethics of Force," in order to argue that violence is always wrong but force is sometimes necessary. I presented myself as a genuine pacifist, however qualified by realities and necessities. Wallace Alcorn (Th.M., 1965) Austin, Minnesota



Honeoye Falls is a village of 2,700 within the town of Mendon (population 9,000). In the fall of 2002 two members of a local Baha'i fellowship came to visit me, carrying a peace document from the international Baha'i leaders. With some trepidation, I invited them to participate in our local clergy/lay group. They heartily accepted, and were just as heartily welcomed, and Honeoye Falls has for three years enjoyed being a very small community with a true interfaith fellowship. The Baha'i community is small, but they have been involved with every aspect of our ministry to the community, from local worship opportunities to our growing interfaith healing ministry. This coming summer, the theme of our joint vacation Bible school will be "faith values education," focused on the fruit of the Spirit (from Galations 5:22-23). Val Fowler (M.Div., 1975) Honeoye Falls, New York



Our congregation has been involved in interfaith ministry composed of Jewish and Catholic communities dating from the late 19th century, Orthodox and Evangelical communities established in the mid-20th century, and Protestant communities that date back to the American Colonial era. Some years ago, our communities felt the need for fellowship. Soon fellowship transformed into ministry: an ecumenical food bank, a chapter of Habitat for Humanity, artistic presentations, and ecumenical celebrations of World

Communion Day, Ramadan, Rosh Hashanah, Yom Kippur, and Reformation Day. We know religious action will transform our community in love, tolerance, peace, and justice. Amaury Tānón-Santos (M.Div., 2005) White Plains, New York



Representing the Presbytery of the Palisades, I serve on the board of the North Jersey Christian-Muslim project, along with Roman Catholics and Episcopalians. Our primary Muslim partner is the Islamic Center of Passaic County in Paterson, New Jersey. We sponsor forums twice yearly, alternating the site between the churches and the mosque, with presentations by a Muslim and a Christian speaker on topics such as giving thanks, approaching the end of life, violence, and peacemaking in the lives of believers. The presentation is followed by a break for prayer (Christians and Muslims separately) and a question and answer session, concluding with refreshments.

I find Muslim prayers from the Qur'an compelling for their rhythm and intensity, and wonder how the prayer life of Christians might be transformed by a commitment to set times throughout the day for prayer, and involvement of the entire body in praising God. Jane Tanaskovic Brady (M.Div., 1999; Th.M., 2001) Franklin Lakes, New Jersey



At the airport gate in Charlotte, he was agitated and in need of help—but with language problems. The gate agent tried, saying, "Atlanta...Charlotte," placing her hands to show the locations. This was not very helpful, since Atlanta is really farther than eight inches from Charlotte. Finally the man came over to a little alcove in the gate area, took off his shoes, unrolled a little rug, and knelt and bowed his head. Four feet from me.

It was prayer-time, with an urgent need to know the direction of Mecca.

Afterward, I could not help but say, as best I could, "Salaam aleikim," about half of the Arabic I know. He said something in return that also had "Salaam" in it, and we engaged in brief and hilarious un-conversation. We traded names, whereupon he thought I was from Houston, and told me that's where he was heading.

On reflection, I thought it would be wonderful if Presbyterians had a way

inSpire nteractive

of identifying themselves to others like my Muslim friend's "Salaam" greeting. If we had something like that, maybe we'd be blossoming, not fading. Houston Hodges (M.Div., 1954) Huntsville, Alabama



Just this week I had a wonderful conversation with a woman who works in an office in the neighborhood of our church. Originally, she came from Iran and confesses to being a secular Muslim. I offered her a translation of Martin Luther's Small Catechism in her native Farsi language, which was prepared just recently by a mission society in northern Germany. The woman told me that her husband is Protestant and their children are being raised with no affiliation, but that both she and her husband wanted the children to be religiously educated to make their own decision. So we had a dialogue about Persian and German culture and literacy, and religious teaching, and she gladly accepted the brochure with the catechism. I am thankful, and wonder what God will make from this conversation. Pfarrer Johannes U. Oesch (Th.M., 1998) Korb im Remstal, Germany



I met by chance a patient from the Near East in a hospital room. During the conversation, he said "Pastor, I have kidney stones and am waiting for them to pass. I pray to God it won't be painful." I responded, "Since you are praying, would you like me to pray with you?" He agreed, saying, "We Muslims believe in a universal God." I replied, "Jews, Muslims, and Christians trace our faith back to Abraham." I continued, "Why don't we say a prayer to the God of Abraham?" He agreed, we held hands, and I formulated a prayer addressed to the God of Abraham, giving thanks for our common heritage, that through providence we met, that the doctors and nurses might be inspired to do the right things, and that God guide the process of passing the stones without too much pain. A week later I received the most heartwarming letter of appreciation, thanking me that I had prayed with him to the God of Abraham. Gerhard Grau (M.Div., 1970; Ph.D., 1976) Atlanta, Georgia



My work as a psycho-social mentor with nine first-year medical students at the George Washington University Medical School generates dynamic interfaith dialogue as one mainline Protestant, two Catholics, two agnostics, two Muslims, one Mormon, one charismatic Christian, an orthodox Jew, and I grapple with spiritual life in the healthcare setting. Our often heated, always surprising conversations reveal powerful spiritual impulses that transcend religious conventions while remaining richly informed by our particular traditions. I am an amazed witness to the resonant, permeating work of the Spirit in the dynamic crucible of the healthcare setting. Greg Finch (M.Div., 1997) Washington, D.C.



Built in 1777 (the year of the Battle of Princeton) for the pastor of nearby St. Mary's Church (Lutheran since the Reformation) in the German university town of Göttingen, this manse has housed ministers for more than 200 years. In the 1990s, St. Mary's reduced their staff to one full-time pastor and thus had no use for this gorgeous historical building, which needed major repairs.



At that time, the small Jewish congregation of Göttingen faced two major challenges: after much debate, the council decided to join the conference of liberal Jewish congregations of Germany, thus allowing women and men to pray together and women rabbis to lead worship. At the same time, a significant number of Russian immigrants arrived in town, many of Jewish ancestry but not familiar with their faith or rituals (nor with the German language for that matter). The congregation had lost numerous members to emigration during the Nazi

era, some of them famous professors like James Franck, Max Born, Richard Courant, and Emmy Noether, and the wife of Herrman Weyl, who came to Princeton's Institute for Advanced Study in 1933.

The congregation decided to welcome the new members arriving from Russia, but needed more room for new activities. Some of their friends in the local society for Jewish-Christian dialogue had heard about St. Mary's wanting to sell the old manse. The Jewish congregation was able to move in to the second and third floors in 2004. The parlor, which saw many a Lutheran minister saying grace before a meal, now serves as the prayer room. In 2005, the local round table of Abrahamite Religions (Jewish, Christian, and Muslim) held its first meeting in the old manse. Reinhilde Ruprecht (Ph.D., 1997) Göttingen, Germany



In Vietnam in 1967 I had a profound experience. I was a chaplain to the 3rd battalion, 5th Marines. Humping over rice paddies and through jungles for a solid night, under cover of darkness, without sleep, the battalion reached its destination the next morning, a remote Vietnamese village. We were tired and hungry. Our mission was to be a blocking force for the 7th Marines, who were operating across the river—that is, we were to block any enemy unit trying to escape across the river.

I noticed a Buddhist monk, bald and wearing saffron robes. Introducing myself, I told him I was the spiritual leader of these Marines. He understood no English, I understood no Vietnamese. We played charades for ten minutes as I tried to explain my identity. Suddenly, his eyes lit up, his face beamed, and we embraced. It was in that embrace, seemingly timeless but lasting just seconds, that somehow we transcended nationality, race, ethnicity, language, and religion. Even the word "God" seemed superfluous, as names and teachings would have inhibited the moment. For that moment, good and evil were meaningless words. After embracing, we celebrated "communion"—the monk mixed his rice with my C-rations, and we shared a meal together. Eli Takesian (M.Div., 1960) Reston, Virginia

Seminary Recognized for Fund-Raising Excellence

The Council for Advancement and Support of Education (CASE), based in Washington, D.C., has named Princeton Theological Seminary to the Circle of Excellence in selecting the Seminary to receive CASE's 2005 Case/Wealth ID Award for Educational Fund Raising. The award honors superior fund-raising programs across the country. PTS received an Overall Improvement Award based on the judges' analysis of three years of fund-raising data. The Seminary was recognized for this achievement in July at the Philanthropy and Advancement Services Awards Breakfast in Miami Beach, Florida.

PTS Student and Alumni/ae Represent PCUSA at WCC World Mission and Evangelism Conference

In May, PTS middler Cathy Chang traveled to Athens, Greece, to participate in the World Council of Churches' Conference on World Mission and Evangelism. She was one of six delegates from the Presbyterian Church (USA) to attend. PTS alums Unzu Lee ('88B), Presbyterian Women associate for racial ethnic support, and Clint McCoy ('74B), executive presbyter of Northern New York, were also part of the delegation. "After learning about the Christological controversies, the beginnings of ecumenism, and the modern missionary movement in my junior year church history course, I really enjoyed the conference on world mission and evangelism," says Chang. "The experience helped me to appreciate what I learned from a textbook and in lectures, especially through conversation at meals with new friends."





Leslie W. Braksick



Deborah A. McKinley



Victor M. Wilson

New Trustees Elected

The Board of Trustees elected three new members, all Pennsylvanians, at its May meeting. They are Leslie W. Braksick of Pittsburgh, Deborah A. McKinley of Philadelphia, and Victor M. Wilson of Devon.

Braksick is cofounder, chairman, and CEO of CLG, a global consulting firm that partners with executives of Fortune 500 companies to implement large-scale changes that drive performance improvement. She is a member of the Presbyterian Church of Sewickley in suburban Pittsburgh.

McKinley is pastor of the Third, Scots, and Mariners Presbyterian Church in Philadelphia, and has served as an alumni/ae trustee and member of the search committee that elected lain Torrance as the Seminary's president in 2004.

Wilson, pastor of St. John's Presbyterian Church in Devon, is the new alumni/ae trustee. He graduated from Princeton in 1979, and will serve on the Board for a three-year term.



Mary Lee Fitzgerald and lain Torrance

At the Board's October meeting, Mary Lee Fitzgerald was elected as the first woman to chair the Seminary's Board of Trustees. A lifelong educator, she is the founding director of The Principals' Center for the Garden State and former New Jersey Commissioner of Education.

PTS Contributes to Discussion of PCUSA Peace, Unity, and Purity Report

Princeton Seminary has partnered with the Presbyterian Church (USA) to promote discussion and understanding of the report of the denomination's Theological Task Force on the Peace, Unity, and Purity of the Church, released this fall. The report is the result of the work of a diverse committee of 20 Presbyterians appointed in 2001 to discern the church's identity for the 21st century and to help the church deal with issues that are causing conflict.

PTS professor of systematic theology Stacy Johnson is one of those 20 people who have given four years to the work of the task force.

In October, Princeton joined with Union-PSCE to present a videoconference discussion of the report with Johnson and task force members Frances Taylor Gench and Milton J. Coalter, both of Union-PSCE. That evening 85 people (49 at Princeton and 36 at Union-PSCE) heard those who had written the report explain their process and thinking, and then had the opportunity to ask questions. "Many participants told me they left the event with very positive feelings and hope for the church," said David Wall, interim director of continuing education, which hosted the videoconference.

PTS seminarians also invited Johnson to address a student forum on the report. The task force report will be considered by the denomination's General Assembly meeting in June in Birmingham, Alabama.

PTS Welcomes Leander Keck as Stone Lecturer

PTS hosted the Rev. Dr. Leander Keck, the Winkley Professor Emeritus of Biblical Theology at Yale University Divinity School, at the Seminary's 122nd annual Stone Lectures October 3–6.

Keck, a North Dakota native and the convener of the New Interpreter's Bible editorial board, titled his lecture series "Jesus in New Testament Christology."

In his first lecture, "The Task of New Testament Christology," Keck emphasized the necessity of speaking of New Testament Christology as a theological discipline.

"We must look at what has brought us to the point where this redefinition of Christology is necessary," said Keck. "In the West, it is not just people wholly unrelated to the church who find Jesus more attractive, more challenging morally without Christology, but many church Christians as well. For both, Christology simply interferes with their appreciation of Jesus and [their] devotion to him."



This sort of removal of Christology from Christianity, according to Keck, has appeared in modern worship.

"The 'Jesuology' of some kinds of popular Christianity also separates Jesus from Christology," said Keck, "especially in some of the 'ditties' called praise songs."

Keck attributed the trend of separating Jesus from Christology to a change in worldview. "As Hans Frei pointed out, instead of viewing reality through the lens of Christian thought, increasingly, people looked at the lens in light of science and found the lens no longer credible," said Keck. "So, they abandoned and often rejected the whole thing within which Christianity functioned.

"When one surveys the long history of separating Jesus from Christology, a persistent problem emerges: the separated Jesus always agrees with those who do the separating," said Keck. "He challenges us to do better, but seldom offends."

Dr. C. Clifton Black, PTS professor of biblical theology, said in his remarks introducing Keck, "Throughout my education and career, Leander Keck has been a beacon by which I have tried to steer my own small craft in biblical interpretation. He embodies a remarkable blend of meticulous scholarship, disarming creativity, dead-on theological acuity, intellectual courage, and dedication to the ecumenical church that is rare and arguably peerless."

Keck's lectures are available for purchase on audiotape. For more information, contact media@ptsem.edu.

Students Honored

Jon Wood, a Ph.D. student at PTS, was awarded the prestigious Fulbright grant, and in October began studying at the Institut fur Schweizerische Reformationsgeschichte (Institute for Swiss Reformation History) at the University of Zurich. He is working on Reformer Heinrich Bullinger's personal notebook for the synod sessions from 1535 to 1575, reviewing the handwritten notes for new evidence for Bullinger's contribution to early modern mentality formation, particularly relating to church-state issues. "Bullinger's handwriting is sometimes quite difficult to decipher," says Wood. "The notes are in a sense his notes to himself, meant to jog his memory and thus often not in full sentences, but it's actually rather fun work." Wood is one of more than 1,000 U.S. students studying abroad under the Fulbright Program in 2005–2006.

PTS Th.M. student **William Mangrum** has been awarded the Shannon Fellowship for 2005–2006 by the International Thomas Merton Society. The award will allow him to visit the Merton Center archives in Louisville, Kentucky, where he will seek to link Merton's *Thoughts in Solitude* with four significant events in the monk's habitation at the Abbey of Gethsemani. Mangrum hopes to visit the abbey grounds to research the original typescript of *Thoughts in Solitude*, as well as related correspondence about the book.



Listen to Mothers for a Change: Cindy Sheehan Speaks at PTS Teach-In

Princeton Seminary's fourth annual teach-in, sponsored by Seminarians for Peace and Justice, took place on Saturday, November 12 in Miller Chapel, with close to 100 in attendance.

The featured speaker was Cindy Sheehan, of Gold Star Families for Peace. Last August Sheehan captured national headlines after she took a lawn chair to the gates of President George W. Bush's ranch in Crawford, Texas, with a plea to meet with him about the war in Iraq.

In April 2004, Sheehan's son Casey was killed five days after he arrived in Iraq for military duty. "What is the noble cause," she asked, "for which you say my son died?" She wants to spare other families the grief of losing a loved one in what she sees as an unjust war.

The teach-in began with a reading from Lamentations by PTS professor Deborah van Deusen Hunsinger, followed by prayer. Other faculty members also spoke, including George Hunsinger, who said that "everything most Americans now understand could have been known before the war." Mark Taylor pointed out that the Nuremberg principle states that a war of aggression is "the supreme international crime," and Peter Paris took a stand against the futility of all war. Music for the event was provided by PTS middler Neah Lee.

TBA Partners with UStore— Visit www.ptstba.com

The Princeton UStore, Princeton University's bookstore, has assumed management responsibility for the Seminary's Theological Book Agency. The TBA is still located in the basement of the Mackay Campus Center, but the UStore staff will handle operations. As part of this new partnership, the TBA now offers online shopping at www.ptstba.com. Hours for the TBA are 9:00 a.m. to 5:30 p.m. Monday through Friday, and 9:00 a.m. to 1:00 p.m. on Saturday.



More than 300 students, faculty, and staff members achieved better balance and wellbeing at the Seminary's 8th Annual Wholistic Health Fair in October. The fair provides future ministers and the entire Seminary community with education, experience, and resources for the health of body, mind, and spirit. This year's fair included 30 presenters offering a range of health services from massage therapy and nutrition to mental health care and spiritual direction. Nurses from a local hospital provided testing of blood pressure, blood glucose, bone density, body mass index, and balance. Complete with "mocktails" (non-alcoholic cocktails) and a door prize, the fair was a fruitful, fun event for all.

Wildlife, Illuminated

"Birds," an exhibit of watercolor paintings by Dallas Piotrowski, came to Erdman Gallery in September. The paintings show birds in a variety of settings, from natural habitats like branches and trees, to a rooster in front of an Amish quilt, to a pair of albatrosses posed in front of bats and flowers. Perhaps the most stunning examples show birds in the pages of illuminated manuscripts. "The Illuminated Parrot" depicts a parrot in profile, surrounded by the curlicues and detailed lines of an illuminated manuscript page, complete with Alpha and Omega symbols. The setting of the parrot suggests Piotrowski's concern with these birds-their beauty, their endangered status, and their disappearing habitat. In the context of a gospel page, the birds are at once a subject of devotion and a subject in peril, rare like the relics of the illuminated pages themselves.

"I'm a painter and an environmentalist, and I'm motivated by the beauty of nature," says Piotrowski. "I always like to quote Rockwell Kent,

"The Illuminated Parrot"

who said, 'I'm not trying to make people love my art; through my art I'm trying to make people love nature.'" Piotrowski hopes people will pause in the midst of a stressful day and think about what is around us, the beauty of nature that we ignore. When asked about exhibiting her work in a seminary context, Piotrowki says, "Nature is spiritual. When you're in nature you're studying what God created."

Visitors to the exhibit agreed. "An art gallery at a seminary is an appropriate and stimulating setting for the exhibition of such provocative pictures," said Dan Woodward of Hopewell, New Jersey. "Her pictures are unusual because she combines what you're looking at with ideas. You can't see them directly. You have to infer. Religious ideas are things that you infer from what you see...you go from the picture to human ideas. She does that in a way that is anything but sentimental. She's not turning wild creatures into our pets; she's exploring the meaning of our experience."

Piotrowski's work has been shown at the Woodrow Wilson School at Princeton University, and nine of her bird paintings will be published in the *Ontario Review*. She lives in Hamilton, New Jersey.

You can see a gallery of the paintings from the exhibit on the PTS web site, at www.ptsem.edu/news/galleries/index.php.

PTS Celebrates Rosh Hashanah in Chapel Service

The Seminary's morning chapel service on October 4 had an unusual feel—and sound.

In celebration of Rosh Hashanah, the Jewish new year, Seminary professors Ellen Charry and J. Ross Wagner led a worship service using the High Holy Day liturgy and Max Bruch's Kol Nidre.

"Ross Wagner and I are teaching 'Jews and Judaism in Christian Scripture and Preaching' this term and I thought it would be an opportunity to let the students see a bit of Jewish worship life," said Charry. "I approached the chapel staff and they were incredibly open and amazingly helpful."

The liturgy, centered around readings from the four chapters of Jonah, included congregational chants, a cantilation, and four litanies.

"I designed the service with help from [C.F. Seabrook Director of Music] Martin Tel," said Charry. "We took sections of the High Holy Days liturgy and its Scripture readings and ordered them for presentation to this audience."

During the service, Wagner sounded the shofar, or ram's horn.

"The shofar we used is mine and came from Israel," said Charry. "I was amazed to learn that my teaching partner, Ross Wagner, plays the trumpet, so sounding the shofar was a snap for him."

The service was concluded outside Miller Chapel with the traditional Jewish custom of dipping apples in honey to signify hope for a sweet year.



Faculty Accolades

James Charlesworth completed a term teaching in the Pontificia Universitas Gregoriana as the McCarthy Professor, a chair that was formerly held by the Archbishop of Canterbury. He also presented the McCarthy Lecture on "Jesus, John Paul II, and the Mirror."

He spent the month of June in Israel excavating in Bethsaida. He also helped the British Broadcasting Corporation on a film focused on Jesus' miracles.

Kenda Creasy Dean's book, *Practicing Passion*, was included in the Academy of Parish Clergy's Top Ten Books of 2004.

George Hunsinger's essay "Fog of War" was given "honorable mention for editorial courage" by the Associated Church Press. The essay, about the war in Iraq, originally appeared in the February 10, 2004, issue of *The Christian Century*.

In October, James Kay served as leader and preacher at a conference, "A Festival of Reformed Preaching," held in Devils Lake, North Dakota, and sponsored by the Presbytery of Northern Plains and the Charis Ecumenical Center. Three PTS graduates, members of the Presbytery of Northern Plains, attended as well. Pictured here from left to right are David Matthew Stith ('98B, '00D), Mary Jo Dahlberg Holtey ('89B), Nancy Emerson ('00B), and James Kay.



Jacqueline Lapsley spoke last spring at the Friends Meetinghouse in Newtown, Pennsylvania, on the brief history of the interpretation of the Bible, with special attention to the present moment and its relation to the past. Her talk was part of a series on "The Origins of Belief." Max Stackhouse also spoke at the Friends Meetinghouse on social and ethical sources and the functions of religion in the determination of these sources.

Katharine Doob Sakenfeld was elected president of the Society of Biblical Literature at its annual meeting in November. She will serve as vice president beginning in January 2006 and will become president in January 2007.

Kristin Saldine was the recipient of the 2005 Religious Communication Association Dissertation of the Year Award for her dissertation "Preaching God Visible." She was presented a cash gift and a plaque in November in Boston at the association's annual banquet.

In June, **Mark Taylor** traveled to Lima, Peru, to present a series of five lectures on mission and culture as part of the John A. Mackay Lectures, sponsored by the John A. Mackay Christian Institute of Social Studies, an educational arm of a non-governmental organization in Lima called Integral Urban/Rural Mission.

Taylor has also published a new book, *Religion, Politics, and the Christian Right: Post-9/11 Powers and American Empire*, which premiered at a release party in November at the Princeton Barnes & Noble Booksellers. As part of the event, Taylor gave a talk on "Neocons, Corporate Power, and the Christian Right: An Imperial Triumvirate?"



Distinguished Alumnus

Princeton Seminary honored Dr. Sam Calian, outgoing president of Pittsburgh Theological Seminary, as Distinguished Alumnus of 2005 at the annual alumni/ae reunion gathering last May. Calian, who graduated from PTS in 1958, was Pittsburgh's president for 24 years. Calian is pictured here (right) with his wife and with President Torrance.



lain Torrance Chairs International
Dialogue between Orthodox
Churches and WARC

PTS president lain Torrance traveled to Lebanon in October for the ninth session of the International Dialogue between the Orthodox Church and the World Alliance of Reformed Churches at the Dhour Choueir Evangelical Conference Center of the Presbyterian Synod of Syria and Lebanon. Torrance jointly chaired the meeting with His Eminence Metropolitan Panteleimon Rodopoulos of Tyroloe and Serention, of the Ecumenical Patriarchate of Constantinople.

The general themes of this dialogue, begun in 1988, follow the articles of the Creed of Nicea-Constantinople, and are approached in light of the teachings of both the Fathers of the church and the historic confessions of the Reformed churches. The main topic of this meeting was the catholicity and mission of the church. In addition to presenting and hearing papers, the participants prayed together according to their respective traditions.

The National Evangelical Church of Beirut hosted a reception to honor the two delegations. Members of the Lebanese parliament and the Orthodox Metropolitan of Beirut, as well as representatives of the Reformed Churches in Lebanon, attended.

In addition to Torrance, the Reformed delegation included, among others, PTS alumni Habib Badr from the National Evangelical Union of Lebanon and Sam Calian from Pittsburgh Theological Seminary.

At the end of the meeting, the two commissions adopted a common statement on the church's catholicity and mission.



PTS Staff Honored for Giving the Gift of Life

On September 28, PTS reference librarian Kate Skrebutenas (above left) and associate librarian Julie Dawson (right) were among those honored with a Hero of the Heart Award at the American Red Cross headquarters in Princeton. The award recognizes the organization's most dedicated blood donors.

The Seminary holds a blood drive twice a year, and Skrebutenas and Dawson have been giving blood together at the Seminary for 30 years. "I've been giving blood since I was in college. I feel it's an obligation for people to help, and it's made so easy here," said Skrebutenas. Giving blood became part of their routine. "From the beginning we've gone over [to the Mackay Campus Center] together," said Dawson.

Angela Hancock, a PTS Ph.D. candidate in homiletics, spoke at the event to thank donors. She had just arrived at PTS in the fall of 2003 when she was diagnosed with leukemia, and she received 1,073 donations of blood and platelets from hundreds of donors as part of her treatment. "Over a thousand people had to give blood to save my life," she says. "They did it with no strings attached, not knowing who the gift was going to. People don't realize the direct connection—someone needs this blood, right now."

The connection was a surprise to everyone. Hancock didn't know two Seminary staff members were being honored that night, and Skrebutenas and Dawson didn't know that Hancock would be the speaker. "When she mentioned that she was a seminarian, I knew I had to talk to her," said Dawson. "Her speech was very moving. It's unbelievable what she went through and that she survived. You never know who gets the blood, so to actually meet someone was touching. I know I'll continue to give." Skrebutenas was not able to attend the ceremony, but Hancock made a special trip to the library the next day to thank her personally. "It was great to see her looking so well," said Skrebutenas.

"When I speak in churches, the metaphor inevitably comes up of the connection between what Christ did for us and the offering of life-giving blood in donation," Hancock said. "Blood donation is a living parable."

Faculty Publications

Brian Blount has written Can I Get a Witness? Reading Revelation through African American Culture (Westminster John Knox Press, January 2005).

Sally Brown and Patrick Miller have edited Lament: Reclaiming Practices in Pulpit, Pew, and Public Square (Westminster John Knox Press, March 2005).

Donald Capps has written *Fragile Connections: Memoirs of Mental Illness for Pastoral Care Professionals* (Chalice Press, November 2005).

He has also coedited James and Dewey on Belief and Experience (University of Illinois Press, January 2005) and written A Time to Laugh: The Religion of Humor (Continuum International Publishing Group, April 2005), and Young Clergy (Haworth Pastoral Press, October 2005).

James Charlesworth has edited four volumes in the series The Bible and the Dead Sea Scrolls—Scripture and the Scrolls, The Dead Sea Scrolls and the Qumran Community, The Princeton Symposium on the Dead Sea Scrolls, and The Scrolls and Christian Origins (Baylor University Press, forthcoming March 2006).

He also wrote *The Doctrine of God and Theological Ethics* (T.&T. Clark Publishers, Ltd., October 2005), and edited *Jesus and Archaeology* (W.B. Eerdmans Publishing Company, forthcoming March 2006).

Robert Dykstra has edited *Images of Pastoral Care* (Chalice Press, November 2005). Richard Fenn has written *Dreams of Glory: The Source of Apocalyptic Terror* (Ashgate Publishing, October 2005).

Beverly Roberts Gaventa and Patrick Miller have coedited *The Ending of Mark and the Ends of God: Essays in Memory of Donald Harrisville Juel* (Westminster John Know Press, February 2005).

Jacqueline Lapsley has written Whispering the Word—Hearing Women's Stories in the Old Testament (Westminster John Knox Press, November 2005).

Donald Macleod has written *Shared Life: The Trinity and the Fellowship of God's People* (Christian Focus Publications, March 2005).

Bruce Metzger has coauthored with Bart Ehrman *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (Oxford University Press, April 2005).

Patrick Miller has coedited In Search of the Common Good (T.&T. Clark Publishers, Ltd., February 2005).

He also coedited the complete Interpretation Old Testament commentary set (Westminster John Knox Press, August 2005) and has written *Theology Today: Reflections on the Bible and Contemporary Life* (Westminster John Knox Press, forthcoming March 2006), as well as edited *Preaching and Teaching the Psalms* (Westminster John Knox Press, forthcoming March 2006).

Richard Osmer has written *The Teaching Ministry of Congregations* (Westminster John Knox Press, July 2005).

Mark Taylor has written Religion, Politics, and the Christian Right: Post 9/11 Powers and American Empire (Augsburg Fortress Publishers, October 2005).



Scottish Visitors

Sir William and Lady Marion Fraser visited the PTS campus in October as part of a trip to the United States from their native Scotland. Friends of Center of Theological Inquiry director William F. Storrar, they were delighted to see Miller Chapel and to hear the Joe R. Engle Organ. Lord William will retire as chancellor of the University of Glasgow at the end of January. Lady Marion was Lord High Commissioner to the General Assembly of the Church of Scotland in 1994 and 1995.



renewal, and creativity.

The spirituality center, also known as "soul feast" or "feast for the soul," was brought to campus this fall by the

Presbytery of Western New York and sponsored by PTS's Wholistic Health Initiative. It offered self-discovery through activities like writing a fruit of the Spirit on a stone as a reminder to live by the Spirit; creating a mandala, a concentric design found in infinite variety throughout the world as a religious symbol for wholeness and integrity; reading Scripture passages associated with water while listening to the sound of the water; or walking the labyrinth. The goal was to leave behind distractions and enter sacred space to take stock of life, to offer confession, and to seek the power and presence of God.

M.Div. senior Karen Behm went to the spirituality center to "get away from the hectic pace of seminary life and connect with God." Once she arrived and relaxed she "did not want the experience to end." Drawn to a map of the world and the symbolic act of placing a Band-Aid on Lake George where a boat recently sank with "so many elderly people," she was able to "pray for healing for the community and the families and survivors involved."

For Robin Reinhard, an M.Div. junior, the center offered "the opportunity to take time out of my busy day and reflect on the many gifts and blessings I have received, as well as the needs of those in other countries." She found it a centering time where she was able to "meditate on those areas which usually are not a top priority during the hustle and bustle of my weekly 'to do' list."

Abigail Rian Evans, PTS's Charlotte W. Newcombe Professor of Practical Theology, arranged for the presbytery to bring this experience to Princeton in conjunction with her continuing education event "Health Liturgies for the Seasons of Life." Seminar attendees participated in the spirituality center while learning about the interrelationship between creativity, worship, and pastoral care.



Revelry for a Cause

The sounds of accordions and fiddles filled the PTS quadrangle on September 24 during the student body's Zydeco and Jambalaya Festival. The festival, a benefit for hurricane relief efforts along the Gulf Coast, drew more than 225 attendees.

The festival started off with a few Southerners, but we realized that Katrina showed us how divided our country can be at times," said Helen Harrison Coker, an M.Div. senior and Florence, South Carolina, native. "This festival allowed all of the student body to serve together, and by featuring zydeco and jambalaya, we were able to honor traditions from the areas hit by Hurricanes Katrina and Rita."

With only two weeks to plan, a group of students secured donations of 60 pounds of onions, 12 bunches of parsley, 150 pounds of rice, and 100 pounds of chicken, among other ingredients, to make Louisiana jambalaya, a type of rice-based casserole, and more than 30 gallons of sweet tea.

"We had a lot of food to cook," said Adam Pryor, a Baton Rouge, Louisiana, native and M.Div. junior. "But with about 15 students' help, we chopped and browned everything the afternoon and night before, and cooked the jambalaya the morning of the festival."

A local Cajun band, Mitchell's Cajun Aces, agreed to perform live-free of charge. For nearly three hours, students, faculty, and Princeton-area residents listened to zydeco and Cajun music, and enjoyed a beautifully sunny day.

"We could not have asked for better weather for the festival," said Garrett Bugg, an M.Div. senior from Charlotte, North Carolina. "Of course, while the band played and we enjoyed spicy jambalaya, all of us were thinking about the Gulf Coast, which was again being battered by another dose of wind and rain from Hurricane Rita."

The festival raised more than \$2,300 for Presbyterian Disaster Assistance.

Princeton students also hosted a Hurricane Katrina benefit concert and silent auction in November. The concert featured hip hop by "360," jazz from Victor Lin, singing by Shauna Park and PTS middler Neah Lee, and dance performances. The benefit raised \$3,309 in ticket sales and auction items.

A Window on the Class of 2008

When mingling with members of the newest class at PTS, one might easily hear stories of making coffee at Starbucks, teaching in New York City, trying cases on behalf of the Commonwealth of Virginia, serving in the United States Marines special operations, writing for *Atlantic Monthly*, training dogs, playing Texas Hold'em Poker, and living in countries such as Peru, Malawi, Brazil, Mexico, Burma, and Mongolia.

President lain Torrance welcomed the Class of 2008, at a dinner in September.

"You all are extremely welcome," said Torrance. "I don't say this as a tokenism because a seminary like this draws its new life from its new students."

In addition to being well-traveled and widely experienced, the new class of 141 M.Div., 45 Th.M., and 15 Ph.D. students promises to add richness and excitement to the classroom, as well as to the athletic and musical programs at the Seminary.

"If you are as musical as you say you are, this place will sound spectacular for the next several years," Jeffery V. O'Grady, dean of student affairs, told the new students. "And our intramural program will have a bright future with all your athletic talents."

Jeffrey Maxin, an M.Div. junior from Seattle, Washington, said he was influenced to enroll at PTS not only by the Seminary's academic reputation, but also by his home pastor, Earl Palmer, a Seminary trustee.

"I am excited about the academic community in and around Princeton, which, arguably, is unlike any other place in the United States," said Maxin. "I also knew that I would be challenged by the faculty's teaching and that I would encounter a multitude of viewpoints and be able to study them critically."

The new class of M.Div. students comes from 30 denominations and 44 states. Fifty percent of the class are members of the Presbyterian Church (USA), and incoming students graduated from 118 colleges and universities. The class's average age is 25, the youngest-ever at the Seminary, and it is 46 percent women and 31 percent international or racial/ethnic minority.









Hui Chen

New Faculty and Staff

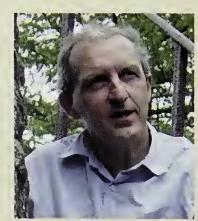
Jeremy Hutton was appointed assistant professor of Old Testament, effective July 1, 2005. He earned his Ph.D. at Harvard University in the field of Hebrew Bible in 2005, and he also received his A.M. from Harvard in 2002. His dissertation treated the meaning of the Jordan River as a boundary, deriving from the Israelite experience of events and stories featuring journeys over that river. In 1998 he earned his B.A. from the University of Notre Dame, in the area of theology and philosophy. Dr. Hutton is a member of the Evangelical Lutheran Church of America.

Shane Berg, an M.Div. graduate of PTS, was appointed instructor in NewTestament, effective July 1, 2005. He is a Ph.D. candidate at Yale University and received his B.A. from Jamestown College in 1996. In addition to teaching at Yale during his doctoral studies, he was a visiting instructor in religious studies at Connecticut College. He also served as youth director at St. John's Episcopal Church in New Haven, Connecticut, and is a candidate for ordination as minister of the Word and Sacrament in the Presbyterian Church (USA).

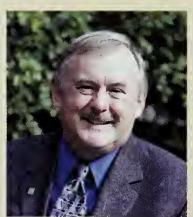
Hui Chen was appointed dean of continuing education in the Department of Academic Affairs, effective January 1, 2006. Chen received her M.Div. from PTS in 2005 and a J.D. from the University of California, Los Angeles, School of Law in 1991. Throughout her legal career at Microsoft and the U.S. Department of Justice, Chen devoted significant time to the design and delivery of continuing education programs for lawyers and judges in the United States and in Europe and Asia. Since her transition into ministry, she has been engaged in adult education in churches and in continuing education for clergy. In the fall, she studied patristics in a six-month scholar-in-residence program at the University of Cambridge in Cambridge, England.

Gordon Graham, currently Regius Professor of Moral Philosophy at the University of Aberdeen in Aberdeen, Scotland, director of the Centre for the Study of Scottish Philosophy, and founding editor of the *Journal of Scottish Philosophy*, has accepted an appointment to the faculty as the Henry Luce III Professor of Philosophy and the Arts, with tenure, effective January 1, 2006. He received his Ph.D. in 1975 from Durham University in England. Graham's interests center on aesthetics, applied philosophy, ethics and moral philosophy, the philosophy of history, political philosophy, and Scottish philosophy.

David H. Wall, a 1980 M.A. graduate of Princeton Seminary, has accepted the appointment as the Seminary's registrar, effective July 1, 2006. He is interim director of continuing education until Hui Chen assumes the position as dean in January.



Gordon Graham



David H. Wall

RULES OF ENGAGEMENT FROM THE CLASSROOM TO THE FIELD

by Mark R. Johnston

What do you do as president of the flagship seminary for the Presbyterian Church (USA)? One of the things you do is teach. At least that's what Dr. Iain Torrance did. During the spring 2005 term, Torrance met in a class weekly with three military chaplains to discuss issues related to ethics and the uniformed services. It was the first class Torrance taught at PTS.

As one of those chaplains, I knew I had to study in such a way that when I returned to the field, eventually to teach ethics myself, I had some answers, or at least understood some of the questions. We chaplains needed a real engagement with ethics and the military, and that's what we got.

Each year PTS admits several military chaplains. Assigned to study ethics for a year, these students leave the rigors of active duty and return to the classroom environment, where they focus on problems current with military policy, war, terrorism, conflict resolution, and peacemaking.

The three military students for the 2004-2005 school year, army chaplains Peter Dissmore and I, and navy chaplain Cory Cathcart, proposed the three-hour course "The Military and Ethics" as a foundational part of our study in the Th.M. program. Recognizing the need for in-depth study that addressed the ethical issues pertinent to military service, we approached John O'Brien-Prager, the director of professional studies, with the idea for a course that might be taught by the incoming president, who himself served as a military chaplain in the British armed forces. Enthusiasm and support for the course were immediate. With O'Brien-Prager's guidance, the syllabus was carefully crafted to meet the needs of both the degree program and the students. The course included readings on just war theory, the conflict in Bosnia, and Paul Tillich's wartime radio broadcasts into Nazi Germany. For me, it was like going into a lab.

Torrance drew on his considerable experience to make the class work. He has taught ethics for years, and was advisor to the British defense minister in rewriting codes of conduct for the military. He visited troops in Bosnia and Iraq and served as a Territorial Army Chaplain and Army Cadet Force Chaplain. He was awarded the Territorial Decoration (TD) by Her Majesty the Queen in 1997. He also wrote *Ethics and the Military Community*.

The president felt it was important to offer the class because "chaplaincy today is relentlessly demanding. You can never get away from it. You're there all the time. The chaplain risks becoming exhausted. It's good for people to come and study. It allows them to recover, reflect, to be with their families in a peaceful place and engage with other ministers, to recover their bearings and read things that will revitalize their critical questioning."

This critical questioning was key to the course's success. Each chaplain remarked on the course's relevance to the debates he must engage once back on duty. We were most appreciative that Torrance made himself available. He inspired a new level of thinking about tough topics that we have carried with us back to the field. Chaplain Dissmore commented that "the most helpful thing Torrance taught us was an idea presented by Stanley Hauerwas, that we must first answer the question 'Who should I be?' before we answer the question 'What should I do?' Understanding that who we are shapes what we should do, and understanding that what we do shapes who we become, is vital to the ethical questions we face."

Chaplain Dissmore now teaches ethics at the Army Engineering School in Fort Leonard Wood, Missouri. Chaplain Cathcart is assigned with a SEAL unit out of Norfolk, Virginia. I teach ethics to the military's senior enlisted leadership from the U.S. and 50 other nations at the Sergeants Major Academy at Fort Bliss, Texas. Many of the people I work with have come out of



Left to right: Cory Cathcart, Peter Dissmore, lain Torrance, and Mark Johnston

Afghanistan and Iraq and will return. They are dealing with tough questions like whether it is ever right to shoot at a known terrorist who uses civilians as a shield, or how to treat a detainee who has information that might save the lives of friendly forces. These questions are real, and must be answered, often with little time for debate. We struggle with issues of conscience every day. Training in ethics is important, because people who are prepared by having thought through the implications of their actions beforehand will respond better in the moment of crisis and therefore create and experience less trauma later.

Perhaps the most helpful aspect of the course was the sense of mission we gained, a mission defined through critical analysis. We are now in a world where religious fault lines take precedence over the domination of economies, where religious ideologies conflict and clash. How can the Seminary engage that kind of fault line, that kind of conflict, and introduce a peace paradigm that would contribute to a cooperative dialogue that seeks to avoid war and violence? We need to train people in faith-based religious diplomacy. We can teach interreligious cooperation without compromising precious tenets of faith as we search for common ground.

The military is committed to giving its chaplains further seminary training, and I'm not sure there is another seminary in the U.S. that is addressing the issues chaplains face as directly as Princeton is. We hope that Princeton will continue to do so. The search for answers to the ethical dilemmas of our time is a key mandate for today's military, and for theological schools around the world.

Breaking Bread Together

Seminary Hosts Members of Local Mosque for Prayer and Meal

by Heather Roote Faller

"How good it is when kindred live together in unity." With these words from the Psalms, PTS associate professor of the history of religions Richard Young opened an iftar service and dinner, the first-ever gathering of members of the Princeton Seminary community and the Islamic Society of Central New Jersey (ISCJ) on the Seminary campus. The Seminary's History Department hosted the iftar, a Ramadan prayer service and fast-breaking meal, on October 18 in the Gambrell Room of Scheide Hall. Imam Hamad Chebli, trustees of ISCI and their spouses, along with students, faculty, and staff of PTS joined together for the community event designed to create friendships and increase mutual understanding. Those attending with Young included Dean Darrell Guder, faculty members Paul Rorem, Daniel Migliore, Peter Paris, Elsie McKee, Abigail Evans, Chip Dobbs-Allsopp, and Jack Stewart, and Morag Torrance, wife of president Iain Torrance, who was in Beirut at the time. PTS students currently enrolled in a course on Islam being taught by Dr. Yasir Ibrahim, a visiting lecturer at the Seminary from Montclair State University, also attended.

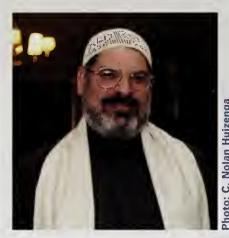
The relationship between Princeton Theological Seminary and ISCJ goes back ten years. Rorem first took students to the mosque in 1995 for his course "Muslims and Christians in the Middle Ages."

"The singular blessing of the iftar was that it is the first time the two communities have met," said Rorem. "Basic acquaintance is rare. There's a new level of learning that happens when we meet each other and actually see others pray. I'm happy that our department sponsored and supported the event."

The meal was preceded by a traditional Muslim prayer service. As dusk fell, ISCJ members gathered at the front of the Gambrell Room near the large east-facing window. At precisely 6:13 p.m., Basem Hassan, a trustee of ISCJ, gave a call to prayer in Arabic. ISCJ members broke their fast with dates and milk, which tradition holds the prophet Mohammed ate after fasting in honor of receiving the Qur'an. Members of the PTS community observed the prayers respectfully as Chebli called out, "Allah-hu Akhbar," meaning "God is great," and ISCJ members knelt, touching their foreheads to the ground, and then stood again in unison. The imam closed the prayer by asking God's blessing on "all brothers and sisters who prayed, and who observed the prayer."

The event was an opportunity for PTS students to learn more about Ramadan spirituality. Ramadan, the month in which Muslims celebrate the prophet Mohammed's reception of the Qur'an, is a time of purification and special devotion. Fasting during Ramadan is one of the Five Pillars of Islam. Muslims fast from food as a way to focus on fasting from bad deeds and thoughts. They remember the poor and hungry, who often don't have enough to eat, and give generously to charity. "Ramadan gives us a chance to see that Muslims are not so different from ourselves—we have fasting in our tradition, too," said Young. "And when Muslims see that we Christians have fasting in our tradition, they feel less different from us."

The prayer service was significant for members of both communities. Atiya Aftab,



Imam Chebli

a trustee of ISCJ, has been a member of the Society since childhood. She valued the experience of praying at the Seminary because "humans have much in common. We're all created by God. Prayer is one of the basic components of being human."

"I felt the presence of God," said Colin Jones, a PTS senior and a member of New Salem Missionary Baptist Church in Columbus, Ohio. "I was humbled to be a part of this. More of us should be exposed to other religions. Not everybody does things the way we do, and that's okay."

Adam Cleaveland, a second-year student, agreed. "Many words came to mind as we observed the evening prayers: attentiveness, rhythm, ritual, profound respect, holy, and centered.... For Princeton Seminary to host the iftar, especially on campus, was an incredible act of hospitality."

Senior Andrew Olsen, a member of Highrock Church in Somerville,
Massachusetts, saw the event as "a great opportunity to better understand Islam, as well as to love our neighbors and show hospitality and grace to a community that is often viewed with suspicion and misunderstanding in our country. It was encouraging to be part of a gathering that modeled Christ's command to love your neighbor, to welcome the stranger, and to reach across

barriers." He added, "There is a degree of vulnerability in allowing people of another faith to practice their faith in your home, but I believe that this kind of vulnerability can lead to authentic relationships, understanding, and trust."

Following the prayer service, Young invited everyone to an Indo-Islamic meal in Mackay, which included lamb, rice, samosas (meat and vegetables wrapped in pastry), and a custard dessert. The food was blessed by Migliore and then by Chebli. Both prayers emphasized the mercy of God. Young's words of welcome spoke for all: "As people of faith who acknowledge a common debt to Abraham who put his trust in God and was obedient to God in all things, we meet tonight as a sign of hope that all together—in unity and with God's blessing—we will be a people who depart from evil, do good, seek peace, and pursue it." He said, "As we sit at table and rejoice in the mercy and goodness of the one God, may the bonds of friendship be strengthened, may our fellowship be a light in the darkness, and-most importantly-may we remember that in opening ourselves to each other we open ourselves to God."

Those in attendance did open themselves to each other. Olsen described his experience of the meal. He sat at a table with a couple originally from Pakistan who reflected on how the earthquake there had affected their friends and family. He also got to know a man who grew up Catholic and then became Muslim after he married a Muslim woman from Morocco. Olsen said, "I was thankful for the chance to hear his story and learn about some of the challenges he and his family have faced as Muslims in America. But more than just learning about each other, we also experienced fellowship together.... My hope is that the relationships that began at the iftar will grow and deepen."

As the evening drew to a close, there was opportunity for the two communities to learn more about each other through presentations and a question-and-answer session. Young opened the session by reading from a fasting prayer by St. John Chrysostom of Antioch. In part, the prayer said, "Do you fast? Give me proof of it by your works.... Do not let your mouth fast, but also the eye and the ear and the feet and

the hands.... For what good is it if we abstain from birds and fishes, but bite and devour our brothers? May He who came to the world to save sinners strengthen us to complete the fast with humility, have mercy on us and save us." The prayer turned out to be unexpectedly meaningful to the Muslim guests. Several ISCJ members approached Young afterward to tell him that they felt the prayer captured the spirit of the Ramadan fast. Young noted, "All of this underscores my belief that we get farther in dialogue, at least in the early stages where we are most concerned with building relationships of trust, by making practice our focus.... When we look at action and conduct, how to be Muslim or Christian,

we find the distance between us to be less than we imagined."

Guder gave a brief synopsis of the Seminary's mission and programs. Attia Sweillam, a member of ISCJ, did the same for the Society. Founded in 1973, the Society currently has 500 active members and runs both a mosque and a school with almost 400 pre-K to 12th-grade students.

Sweillam expressed his belief that "we pray to the creator who put us all together to establish common ground, for the common good. We pray to the same God, we came from the same place, and our destination is the same." Chebli, a native of Lebanon, concurred. "We live in the same town, the same country. What affects America affects me. We must build relationships with our neighbors so we get the feeling that no one is a stranger. We are all in the same boat." Chebli hoped that Christians would see Muslims for who they are, fellow human beings sharing the faith of Abraham. "If graduates of the Seminary become regular visitors to ISCI, we can help them see that we are not extremists, and this will help them when they are ministers not to be afraid if they see a Muslim sister in a head scarf. They will remember that we shared bread together."

The question-and-answer session revealed keen interest and respect by both communities.

Since the event took place in the context of a seminary designed to train Christian leaders, members of the PTS community wanted to know more about the training required to be an imam. Chebli described his work for his master's degree in Islamic studies at al-Azhar University in Cairo, Egypt. An ISCJ member praised Chebli as a highly qualified imam, and emphasized that, in his view, not everyone who calls himself an imam is qualified to do so, and that Islam requires that people study for themselves. One member added that the imam does not have the same spiritual



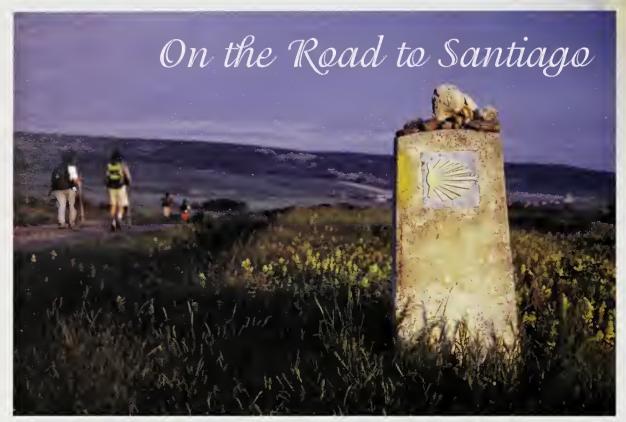
Imam Chebli leads an iftar prayer service at dusk in the Gambrell Room in Scheide Hall.

authority as the pope; an important directive in the Qur'an is to read, to study for oneself.

Members of both PTS and ISCJ expressed the hope that opportunities to do just that will be forthcoming. Migliore said, "Beyond meal sharing, there is a need for Christians and Muslims to have opportunities to engage together in readings of the Bible and the Qur'an. Some groups of scholars have already been formed to do this." And in November, Imam Chebli lectured at the Seminary. His talk on "Islam in America" was well-received.

Perhaps the best learning opportunities happen in dialogue and fellowship. Ebtissam Amar, a member of ISCJ, added, "If I want to know about Christianity, I look at my neighbor, and he treats me with decency, with love and respect. And he knows I'm not Christian, but he treats me as a human being."

A Path of Discipleship



The scallop shell is the symbol of the pilgrimage. Here is a modern design of the scallop shell used on the trail markers throughout the route in Spain.

by Leslie Dobbs-Allsopp

One summer day in 2003, Blair Bertrand ('04B, E) and Peter Hazelrigg ('04B) put on their backpacks, kissed their wives goodbye, and walked out their respective doors in Princeton, New Jersey, to begin a pilgrimage to Santiago de Compostela, a coastal city and pilgrimage site in Spain. Traditionally, the pilgrimage "starts at the front door," but their walk began in Roncesvalles, Spain, 375 miles from their goal.

Pilgrims have been traveling to Santiago since before the 11th century to visit the remains of St. James. According to tradition, after James's martyrdom his disciples secretly brought his body to northwest Spain and buried it on a hill. The body remained undiscovered until the tenth century, when a hermit had a vision about its location. The local bishop certified the find, built a sepulcher, and a pilgrimage site was born.

One strand of the tradition identified St. James as the *matamoros*, or Moor slayer. Veneration of the saint and the rise of the pilgrimage came to be intertwined with the Christian aim to liberate Spain from the Moors. Santiago became the third most visited pilgrimage site in Christendom. During

the Middle Ages, western European pilgrims preferred Santiago because it was much closer than Jerusalem or Rome.

There is a thousand-year-old apparatus for supporting and welcoming pilgrims all along the major routes to Santiago. Pilgrims carry a kind of passport (credential de peregrino), which they have stamped along the way. The credential, or sello, allows entrée to pilgrim refugios in each hospital (town) on the route. Pilgrims wear a scallop shell, the symbol of St. James, and carry a walking stick. Bertrand and Hazelrigg quickly found that they had overpacked. For awhile they carried a tent, a huge medical kit, and too many clothes, so "in a spiritual practice of purgation," they sent most of their belongings ahead to Santiago, keeping only one change of clothing and a sleeping bag apiece.

It took some time to develop a daily rhythm that would accommodate the needs of both men. They planned to cover 15–17 miles each day over the course of 28 days. It was a very hot summer, so it made sense to get up quite early and walk as far as possible before the midday heat. They would hike a bit before grabbing breakfast in a café, aiming to arrive at the next *refugio* about noon in order to secure beds and rest weary feet.

They found that Bertrand's steps were six inches longer than Hazelrigg's, so they would begin the morning together, but eventually Bertrand would move ahead. They would meet up at the *refugio*, get settled, have lunch, and do laundry. Then Hazelrigg would nap, and Bertrand would explore. They read the psalms of ascent together each morning before parting company. Observing the sabbath every seventh day was an important practice. On that day they would take a bus to the next *refugio*, and spend the day in reflection, rest, and journaling. Sabbath-keeping was vital for physical recuperation.

The men found that they became part of a transient community of people all going in the same direction, and they began to see the same pilgrims at each refugio. "We were all doing the same thing and our feet all hurt," says Hazelrigg. This community provided opportunities for what he calls "ministry moments" of hospitality. As experienced outdoor trekkers, both men knew how to dress and bandage feet, and how to properly fit a backpack. "I spent part of every day bandaging someone's feet," recalls Hazelrigg. Both describe the physical pain of so much walking; not only could they actually see their feet throb, but the soles of their feet bruised. They remember one refugio that had a small fountain in the yard. The fountain had smooth rounded stones at the bottom, the perfect antidote for painful pilgrim feet.

Medieval pilgrims had a variety of motivations for making the journey to Santiago: a quest for sanctity, the chance to rededicate themselves to God and make a fresh start, a way to make penance for sin. Bertrand and Hazelrigg had additional motivations. Both have worked as professional outdoor trekkers, and they wanted to put an extended trek into conversation with their theological education. They began to see similarities and differences between the state of pilgrimage and the wilderness experience.

In their pilgrimage, as in their treks in the wilderness, they didn't know what to expect each day. Would the path be straight or rocky? Would there be unfriendly dogs?

"Both wilderness and pilgrimage share a sense of coming from someplace and going to another place in order to experience God in a new way," they say. In the Old Testament, the people came out of the wilderness to Jerusalem. In the New Testament, Jesus is encountered "as a new promised land." A pilgrimage "always has a destination in mind," while the wilderness "is a place to pass through," but is not the final destination.

Every pilgrimage is an individual experience, even for good friends traveling together.

Both men think it imperative to recast pilgrimage "as a path of discipleship" instead of a penitential system. Midway along the route in Spain, Bertrand and Hazelrigg found themselves at the edge of a huge plateau. The only landmark was a single tree, many miles away. They began walking toward that one tree, and it didn't seem to be getting any closer. Bertrand found the vast emptiness anxiety-producing, and he began to pick up speed. He strode way ahead to get off the plateau as quickly as possible. Hazelrigg's experience was the opposite. He found the vast emptiness an aid to reflection, and accordingly slowed his pace in contem-

plation. He encountered God deeply in the emptiness of the plateau.

After three weeks of Hazelrigg and Bertrand developing a rhythm, practice, and routine, their wives, Vivian Bertrand and Marti Reed Hazelrigg ('02B, E), joined their husbands to share the final week of the pilgrimage. It was an adjustment! The women were entering an established routine, and suddenly the physical and spiritual needs of four individuals had to be considered. Vivian and Marti experienced significant purgation as their packs were refitted and their extra possessions mailed off to Santiago. Their husbands had already been through purgation and illumination during their three weeks of walking, and had reached a level of "union" with God, in their companionship, and with the state of pilgrimage itself. Meanwhile, the women were at the beginning stage. Happily, the friendships and the marriages made it through the final week to safe arrival in Santiago.

Two years later, both men continue to reflect on their experience. For Hazelrigg, pilgrimage is intertwined with his devotional practice: "The walking has finished but I return to it in my devotional life regularly....

I journaled about it for a year and I find that the rhythm of walking comes back to me."

The act of pilgrimage leads to many questions. "Why am I taking the more difficult way? The way of Christ is hard. What is the benefit of obedience in the more difficult direction?" The pilgrimage has encouraged Hazelrigg to take the longer, slower, "richer" route in his devotional life. "I need to enlist the same dedication I gave to the pilgrimage in my devotional life in my regular experience of living," he says.

For Bertrand, the pilgrimage made him aware of his "spiritual connections to family and friends." Vivian's grandfather Charlie had visited Leon in the 1930s, and Bertrand took Charlie's maps along on the pilgrimage. As it happened, Charlie died while the men were in Leon, a place marked on the maps. There is a large sculptural representation of the root of Jesse in the choir of the cathedral in Leon, and seeing it made Bertrand think of how he had been welcomed and grafted into Vivian's family, in part through Charlie's friendship. It was a moment of realization that the larger story of pilgrimage is part of one's own story.

Bertrand and Hazelrigg believe that the concept of pilgrimage is not foreign to North Americans, and they point to the numbers of people who go to visit Ground Zero in Manhattan, which has in a sense become "hallowed ground." They have thought a lot about how the pilgrim journey creates a structure that moves the participant past the void or emptiness and into some new experience of the divine. They see the notion of life as a pilgrimage as a way to make sacred use of our ordinary travels, to bring "the intentionality with which we recognize the divine" to daily life.

Bertrand and Hazelrigg plan to coauthor a book on wilderness and pilgrimage, so that others may follow the road to Santiago, at least metaphorically.

Hazelrigg is ordained in the Presbyterian Church (USA) and is the Presbyterian campus minister at Princeton University. Bertrand is ordained by the Presbyterian Church of Canada and is associate pastor at St. Andrews Presbyterian Church in Brampton, Ontario.



Peter (left) and Blair outside the cathedral in Santiago at the end of their month-long journey.



Images of four of the twelve disciples on the outside of the cathedral in Estella.

by Erin Dunigan

I wonder if, in the American church today, we have done to the Word what we have done to the bread?

It was an innocent enough question. The conversation was with my liaison on the Committee on Preparation for Ministry in Los Ranchos Presbytery [the committee responsible for ministerial candidates in the Presbyterian Church (USA)]. We were in Bangkok, Thailand, as part of a conference he had invited me to. Before departing I really didn't know much about this conference, but the thought of adding another country to my list of places visited, and the promise of a "missions conference" with people from other nations, were compelling enough reasons to travel halfway around the world.

"Missions conference" is actually a misnomer in describing what happened in Thailand during our week there in March 2005. Yes, the 200 or so students, professors, and pastors who gathered from North America, Asia, Europe, Africa, and Australia were in one way or another missionaries. Yes, The author poses with some Thai pachyderms. we did talk about our mission work, particularly in Muslim cultures. But most of what we did that week together was read Scripture.

And "read" is another misleading term, because it felt much more like dwelling than reading. Percolating. For five days, all day, dwelling in Scripture together. And through that dwelling, Scripture came alive. By came alive I mean that it began to connect, matter, unfold in meaning, bring new awareness and understanding, draw parallels, and illuminate.

We followed a simple format. We were divided into groups of 30. I happened to be in an English-speaking group studying the Book of Genesis. In our five days we did not quite get up to what would have been Genesis 12, had we been looking at copies with chapter and verse references, which we were not. As part of this inductive manuscript study, we each had a printed copy with all paragraph, chapter, and verse markings removed. This, theoretically, would free us from worrying about traditional sections and stories, and would allow us to experience the

text for what it was. I would not argue that we should reprint all Bibles with no punctuation or method of reference, but it was interesting to see how the simple act of removing such things affected our ability to experience the text in a new way.

For one thing, having the text printed on plain old ordinary paper meant that we could underline, circle, and write all over it without having to worry about tearing those tissue-paper-fine, leather-bound Bible pages. But more than that, simply changing the medium through which I experienced the text somehow helped me to remove the lenses of "I've read this, studied this, and taken exams on this before" and allowed me to experience the text afresh. I was reminded of the scene from the movie *Dead Poets Society*, where Robin Williams, as the teacher, has his students stand up on their desks. The classroom did not change, but the view did.

Each group was led by a facilitator familiar with the text and experienced in leading such discussions. The morning hours provided alternating rhythms of individual reading and dwelling in a particular story or group of stories, small table discussions, and larger, whole-group discussions. The idea was to approach the text with openness, ask questions of it, consider the words, repetitions, use of names—much of what one might do in preparing a sermon or a Bible study. The significance was not in the approaches themselves, which were not novel, though I have never before in my life spent five entire, contiguous days pondering Scripture. What became meaningful was that we read in community.

One illuminating interaction came in our discussion of the encounter in the garden between Adam and Eve and the serpent.

"It seems as though, actually, the serpent is the one telling the truth and God is the one lying." It must have been early in the week, as this passage comes from Genesis 3. The one who commented had already established himself as something of a skeptic, so it wasn't a shock to hear him pose the question.

I am embarrassed to admit that it was a question that in my musings on the creation account had never occurred to me. Is God a liar? It seems like a crazy idea, but to follow the logic of the story, it does appear as though God is the one who says, "If you eat of it you will surely die," and yet Adam and Eve eat of the fruit of the tree of the knowledge of good and evil and are left to scurry for cover in their nakedness. It is the serpent who says, "Surely you will not die." It was early afternoon, and over coffee we wrestled with the implications of the question that had been introduced.

At the end of each day we gathered with two other groups who were also studying Genesis, but in their own languages. One group was from a primarily Southeast Asian/Buddhist perspective, the other from a primarily Asian/Muslim perspective. Three-way translation made for quite a challenge! As that particular afternoon began, the English-speaking, primarily Western group was asked to start the large group conversation by sharing something from our discussion that day.

Having just come from the discussion of whether or not God told the truth in the garden, we posed our question to the group—Is God a liar?

Nervous chuckles came from the Asian/Muslim group. They thought we were kidding. The thought of calling God a liar, they explained, was so blasphemous that they thought we must be joking. They would entertain the question no further.

One of the members of the Asian/Buddhist group raised a hand. We discussed this issue as well, she said. Yes, God seems to say one thing and then do another. But we did not see this as God lying. We saw this as God choosing to lose face in order to be gracious. God should have killed Adam and Eve for what they did. But God did not act on this right. By choosing to be gracious God appeared to be a liar, and was willing to risk that.

I was stunned. In our logical dissection of the text, our group had sought to understand, but had missed this graciousness entirely. What would it mean for God to be more concerned about being gracious than about being right or consistent?

Perhaps I would have come to these questions and realizations on my own, given enough time or enough study. But there was something about dwelling in Scripture together, cross-culturally, that brought light and life to the

study in a profound way.

Yes, the Asian/Muslim group brought their cultural lenses to the text when they refused to even discuss the idea of God as a liar, for fear of blasphemy. Yes, the Asian/Buddhist group had their own cultural interpretations of what it means to save and lose face. And definitely we in the Western/English-speaking group had yet another cultural under-







Images of Thailand photographed by Erin Dunigan during her visit.

standing of what it means to be consistent and to keep one's word. That we all look through cultural lenses was something I was already prepared to acknowledge and that I theoretically understood.

But to actually experience it with other people from very different places who sought to learn what it might be to follow God in spite of and in the midst of our own contexts was literally transforming. It provided a way to ask the questions that would arise later in the week: What does it look like to follow Jesus as a cultural American Christian, or as a cultural Muslim or Buddhist? Without spending time in Scripture together, I do not think that I would have been able to even consider the possibility that one might be a cultural Buddhist, yet also a follower of Christ. I began to understand what one participant meant when he reflected that in his work with working-class Londoners, he had a hard time telling them about Jesus because, in their minds, Christianity was equated with being American, and they were politely, but insistently, not wanting to become Americans. Of course you do not need to become an American to become a Christian, we would insist. Greeks did not have to become Jewish to follow Jesus, or so the early church determined. But spending time with the question of one's cultural and faith identity along with Greeks, Jews, Buddhists, Muslims, Londoners, and Americans helps to shore up that conviction with experience of the reality of others' perspectives.

And that was where my question came from, about us doing to the Word what we have done to the bread. I was thinking of the bread often used in Holy Communion in Western churches—white, puffy, perfectly cubed, and looking like Wonder Bread, passed around in silver trays, individually lifted from its resting place and ingested, leaving the one partaking as nutritionally starved as she was before the ritual. Yes, it is consistent, neat, and tidy—decent and in order. But it leaves you as hungry as you were before you ate it.

And the question remains: In the American church today, have we done precisely this same thing to the Word? Have we explained, dissected, and made the Word so consistent that it has lost its

ability to offer any nutritional value? I'm not sure I realized how hungry I was until I experienced what it was like to be full, a fullness experienced in dwelling in Scripture in community and across cultures. Wonder Bread? No, thanks.

Erin Dunigan is a 2003 graduate of Princeton Seminary and lives in southern California.

AN EGYPTIAN SOJOURN

Conversations with Christian Churches in Cairo

by John W. Stewart

In January 2005, six Princeton Seminary students and I gathered outside St. Catherine's Monastery to begin a three-hour trek up Scripture's most notable mountain. It was the last day of our trip to Egypt, 2:00 a.m., pitch dark, and bone-chillingly cold. The goal was to reach Mt. Sinai's peak, Jebel Musa (2,288 meters high!), by sunrise. We wanted to listen again to those notable words of the Torah in the new morning's light.

Most of us made it, one way or another, and we reveled in our accomplishment. On that table-top plateau our irrepressible song of praise broke out and we read Scripture together. However, just before we started down, a blustery winter storm blew in. Snow quickly blanketed both mountainside and path. Resting in a stone hut partway down, a wet seminarian remarked that she had a new respect for Moses!

For three weeks, between fall and spring semesters, the students and I traveled to Egypt to study how Christian churches "do ministry" in a context radically different from North America.

The genesis of this "Egyptian sojourn" went back to a discussion in the living room of PTS alums Elisabeth and Darren Kennedy ('01B), who teach at the Evangelical Theological Seminary of Cairo (ETSC). In 2003 they and President Atef Gendy invited me to lecture about the newer discipline of congregational studies, and as part of my preparation I went to visit some Egyptian congregations. During the course of our discussion, we all resolved to find a way to bring PTS students to learn from these same gospel-affirming Egyptian churches.

The following summer at an after-church brunch in Leland, Michigan, where I lead worship every August, I mentioned my dream of taking students to Egypt. The next day a saintly and gifted widow suggested we get together. I outlined our plan to sponsor the visit to Egypt one year and, the following year, to bring six Egyptian seminarians to visit American congregations. Through her generosity and with the help of Eugene Degitz, then PTS's vice president for seminary relations, the funding for the dream fell into place.

In March 2004, we held a lottery open to any junior class student, and eventually six finalists emerged: Maren Betts-Sonstegard, a former researcher in pharmaceuticals, Daniel Dorrow, who led us on excursions in Cairo's crowded streets, Keon Gerow, our resident prayer warrior, Katherine Lewis, who documented our trip with more than 700 photos, Jana Reister, a former Peace Corps officer in Uganda, and Shannon Smythe, whose interest in femi-



Left to right: Katherine Lewis, Professor John Stewart, Daniel Dorrow, Keon Gerow, Shannon Smythe, Maren Betts-Stonstegard, and Jana Reister aboard the *Moming Star*.

nist hermeneutics kept us aware of the roles of women in Egypt. Each of these students covenanted to keep daily disciplines of prayer, to maintain an openness to Islamic traditions, to participate in the program's academic agenda, and not to wander off alone. Those requirements turned out to be doable. Their hardest assignment was calling a PTS professor by his first name.

After negotiating with David Crafton, the dean of graduate studies at ETSC, we decided to merge our students with ETSC's graduate students enrolled for their January term. What unfolded was infinitely better than any of us could have designed. ETSC pastor-students from Iraq, Palestine, and Uganda as well as Egypt blended immediately with our group. Together we ate, worshiped, traveled, studied, argued, and swapped ministry experiences. All spoke of their ministry futures; all complained about seminary assignments. Controversial politics spurred late-night discussions. As a reminder of present-day tensions, we were informed that, wherever we traveled, armed security personnel provided by the Egyptian government would accompany us.

Our curriculum had two foci: a series of lectures about the origins of Christianity in Egypt and modern Islamic faith practices, and visitations to Egyptian Christian congregations. The lectures were very helpful. We studied Philo, Clement of Alexandria, Athanasius, Origen, and Cyril, and visited monasteries in the Wadi al-Natrun and the ruins of Abu Mina. Inside al-Azhar, Islam's most prestigious university, Crafton explained the practices of contemporary Islamic worship and preaching. Dr. Huda Ragheb, a Christian sociologist at the University of Cairo, outlined Egypt's current striving for a multiparty political system and explained why Islamic views make Americanstyle democracy so problematic. Mark Swanson of Luther Seminary in Minnesota explained why Muslims find Christian affirmations about the Trinity, the incarnation, and grace so unacceptable, and why Christians find Islamic hermeneutics so baffling.

One lecture was illustrated remarkably. Swanson lectured on the "Feast of Sacrifice" (Id-al'Adha), which symbolically reenacts Abraham's willingness to sacrifice Isaac (or Ishmael). Ironically, the day of the lecture coin-



cided with the actual celebrations of the feast all over Cairo. Before morning light the next day, we went into the nearby streets to observe the slaughter of sheep or other animals on the doorsteps of devout Muslims. Some of us were graciously invited to the local mosque to observe the singing, gift exchanges, and the donation of sacrificed animals to the waiting poor. We were fascinated, respectful, and disoriented.

Our visits to the churches were even more enlightening. At one inner-city congregation, the Reverend Emile Saki, PTS Class of 1971, explained how their congregation of fewer than 150 Christians maintains a boarding school ministry for 200 children and infants abandoned on Cairo's streets. That evening, when we gathered at the Lord's Table with the congregation, we were touched deeply by their hospitality and faithfulness. In the end, one thing became compellingly clear: in these congregations, worship, discipleship, and mission are inseparable.

In a newly created Cairo suburb, named the May 15th City, we experienced the strains and joys of a new church development. An Egyptian student was its proud new pastor. He told us how this congregation waited and prayed for 15 years for governmental permission to build a church at a strategic intersection. That evening our group led worship in a basement room. Dangling strings of Christmas lights and the smell of fresh cement were markers of hope and confidence. When we sang, in Arabic and English, "How Great Thou Art," our admiration soared.

Our visit to Christian churches in Egypt's rural villages left the deepest impressions.

After a four-hour train ride to Minya in

ETSC and PTS students at a lecture inside al-Azhar University

Upper Egypt, we were escorted by the staff of the Coptic Evangelical Organization for Social Services (CEOSS) to two congregations in the nearby village of Taibia. We were unprepared for and numbed by the poverty we saw. With the help of CEOSS initiatives, these two churches had joined with Muslims from the local mosque to help address needs such as women's literacy, non-chemical fertilization of fields, eradication of female circumcision, and pre- and post-natal care. All were proud that this interfaith effort had just been featured on Egyptian national television.

Of special interest was the modest congregation south of Minya where a Th.M. student from ETSC, the Reverend Mehut Saied, had just accepted a call as pastor. Again, the poverty and deprivation seared our consciences. We drank tea in his tworoom "manse," located in the attic above a sanctuary that was smaller than a PTS classroom. We hardly knew how to leave our friend and his courageous ministry. In the end, we hovered around him, placed our hands on his strong shoulders, and prayed for the Holy Spirit's strengthening. PTS students continue to communicate with him via email.

The last evening in Minya, on the bank of the Nile, we took dinner aboard the *Morning Star*, commissioned in the 20th century by Presbyterian missionaries to serve as a floating seminary. Because the government forbade Christians to build any facility on Egyptian soil that would encourage the spread of Christianity, missionaries made do with the *Morning Star*. Prayers that evening marveled at the steadfastness of Spirit-filled leaders of Egyptian Protestantism.

From the beginning, two pedagogical objectives prompted this Egyptian sojourn:



The May 15th City Church building under construction

first, the need to encourage seminarians to travel, whereby they might broaden their understanding of the ecumenical church and confront their own parochial paradigms; and, second, the need to help future pastors become more accustomed to facing contemporary religious differences and cultural diversity. The perplexing realities of globalization, theological diversities, and cross-cultural norms already characterize the practices and agendas of most American communities. Preparing pastors to address such multicultured futures is no mean assignment.

Ian McFarland in *Difference and Identity*: A Theological Anthropology argues that this challenge is, finally, a theological one. Christians, he insists, ought not to dissolve warranted human differences into some homogenizing principle like the norm "All men are created equal." In light of the Trinity, McFarland argues, human differences are integral to our being real persons. When we encounter "the other," he writes, "the best I can do is to consider the one who claims me [in Christ] as a person and attempt to discern the form [and responsibilities] that claim takes in any given situation." Contemporary theological education that evades this ineluctable human challenge seems, at least to this writer, obsolete and irresponsible.

The sojourners themselves, however, provided the best summaries of the trip's learnings. I mention only two. Daniel Dorrow insisted that he learned a new word—ecclesiology—in Egypt. Maren Betts-Sontegard, after a debriefing dinner, wrote, "I learned so much about the Body of Christ.... It changed the way I look at the world and my own faith and ministry."

As of this writing, the intention to bring six Egyptian seminarians to PTS is stalled. We have been informed that it is virtually impossible for young men and women from a Middle Eastern country like Egypt to secure visa clearance. The long arm of our government's Homeland Security Office has rendered our original plan all but impossible.

John W. Stewart is the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism at Princeton Seminary.



Patrick D. Miller

"Teach me your way, O Lord"

Pat Miller's Legacy as Teacher and Scholar

by Leslie Dobbs-Allsopp

Pat Miller is a rarity in the academic world: a prolific scholar and a terrific colleague. He used his allotted time for remarks at his retirement dinner last May to first praise his colleagues in the Seminary's Facilities Office, and then to laud his colleagues in the Biblical Studies Department. The remarks were quintessential Pat Miller: collegial, appreciative, and self-deprecating.

Patrick D. Miller is the son of a pastor and a doctor. His mother was the first woman to graduate from the University of Virginia medical school, and was a "formidable figure in all the right ways." Miller and his sisters were raised in the southern Presbyterian milieu: in churches pastored by his father in Raleigh, San Antonio, and Atlanta, and in Montreat, North Carolina, in summers. Miller knew early on that he would go into ministry. He attended Davidson College and then went on to Union Theological Seminary in Virginia. There he took classes with John Bright and James Mayes. Mayes's II Isaiah class was a "revelatory experience" in learning how to read a text, and so it was "under the influence of a teacher" that the course of Miller's life changed. By senior year at seminary, Pat with his new bride, Mary Ann, was no longer looking for a church, but instead applying for further study at Harvard Divinity School.

The Millers arrived at an auspicious and heady time at Harvard: the program was in a rebuilding phase, and the professors were eager to spend time with the new crop of graduate students. Miller went to Harvard to study with Ernest Wright, but instead became a protégé of Frank Moore Cross. Cross awakened in Miller new interests in the ancient Near East and the history of religion, and Miller began to explore these areas along with his study of biblical texts. He says that a large part of his scholarly career has been about putting together his twin interests in biblical theology and the history of religion.

While her husband was in school, Mary Ann supported the family by working as a librarian and then as an undergraduate secretary. When she was expecting their first child, the Millers went home to her parents in Louisville to have family help with the baby while Pat finished his dissertation.

J.J.M. Roberts came to Harvard as an M.Div. student several years behind what he calls "the already legendary Pat Miller." By the time Roberts became a Ph.D. candidate, Miller's dissertation on Yahweh as warrior had become required reading. Both men kept encountering each other professionally over the years. They eventually joined the same colloquium, and found that they were both working on the ark narrative in I Samuel. They cowrote a book on the subject called *The Hand of the Lord*.

Roberts likes to take credit for eventually luring Miller to Princeton in 1984. Both Roberts and Miller describe the years they've enjoyed of mutual collaboration, encouragement, and competition. But Roberts adds, "Every time I produced an article and felt like celebrating, I would notice that he [Miller] had three articles and another book coming out, and they were all first rate!"

When Miller was still in graduate school, he was asked by the president of Union to return, this time as a professor in Old Testament. Union agreed to wait while Miller pursued his call to the pastorate, and so, Ph.D. in hand, he and Mary Ann moved to Traveler's Rest, South Carolina, to Trinity Presbyterian Church. "I did a lot of teaching there, and I learned to preach," he says. When his parents came to visit for the first time and heard him preach, his mother was "so relieved...they were afraid I'd lost my faith at Harvard!"

Far from losing his faith, Miller became ever more sure that he was being called back into the academy to teach ministers. "I have a particular vocation to prepare people for Christian ministry," he says. After three years at Trinity, in 1966 the Millers moved back to Richmond, to Union. Their two sons were raised there, and the family was active at Second Presbyterian Church and in the community. They particularly enjoyed a group of families who gathered regularly to read plays together. Pat became integral

to Union in many ways: as professor of biblical studies, as associate editor of *Interpretation*, and finally as dean of the faculty. When the call from Princeton came in 1984, it was difficult to leave a place where the family had been so happy.

At Princeton, Mary Ann always chose to keep a low profile on campus, saying, "PTS is Pat's thing." She found work in teaching and administration at the Newgrange School, a coeducational school for children with learning disabilities. The Millers were active at Nassau Presbyterian Church, where Mary Ann served on the session and Pat happily sat in the pews and relished occasional opportunities to teach and preach. "I have had the peculiar and particular opportunity of helping to educate and prepare ministers while myself sitting at their feet," he says. "The combination is crucial."

Miller believes his greatest opportunity at Princeton was teaching the introductory Old Testament class. It was a "wonderful chance to excite people about the study of Scripture in their first course, and very rewarding to teach collaboratively with Dr. Kathie Sakenfeld." Miller was also appointed book editor of *Theology Today*, and in 1990 was named editor. In that role, he appreciated getting to know contributing theologians and came to appreciate writing editorials as occasions to help shape current theological discourse on a variety of topics.

Perhaps Miller has enjoyed his colleagues in the Biblical Studies Department most of all. "I can't imagine ever working with a better group of colleagues, who enjoy and trust each other.... Working in this department has been an unexpected gift," he says. His colleagues return the praise, personally and professionally. Roberts describes Miller's dealings with colleagues as a "rare combination of graciousness and insightfulness...a way of preserving his scholarly integrity while finding genuine things to encourage" in others. Leong Seow agrees: "Pat has always been my model of what a seminary professor should be. He used to go to the Annex [a local Princeton watering hole] to read Akkadian with me when I was just starting out. He was much too busy, of course, but it was a way of us getting together. I found out much later that he hates the Annex!"

Biblical Department colleagues have spent 21 years trying to unearth the secret of Miller's prolific scholarly output. Was it the way he multitasked, walking briskly all over town with his nose buried in a book? Or the way he used meeting time so efficiently, grading papers while business was being discussed? Perhaps it's that he was smart enough to marry a gifted editor and conversation partner. Pat says Mary Ann "has this wonderful mix of caring about everything I do...while still being available to edit things I write and talk candidly to me about what is good and what is not."

Every one of Pat Miller's students can recall him quoting or referring to Mary Ann in class. She recreationally reads "the hard stuff"—literary theory, poetry, and postmodern thought—while Pat reads detective fiction for fun. They share a passion for modern art and architecture, and have been collecting art for years, although Mary Ann does not share Pat's addiction to professional wrestling on TV.

The Millers moved to Louisville in June, where they have reconnected with family and Pat has gotten to know the local theological libraries. He looks forward to serving as a consulting editor at Westminster/John Knox Press. A current writing project is a series of essays about the Ten Commandments. When asked about the larger picture of theological education, he demurs. "I'm not very good at that," he says, but will venture that seminaries "have to work hard to help the church in its ministry, to help prepare persons for ministry...this is our primary reason for being." He is appreciative of Princeton's current curriculum revisioning



Mary Ann and Pat Miller at the PTS retirement dinner.

process as an opportunity "to shake things loose, but I'm glad I don't have to do it!" He says that Princeton has always been known as a diverse place ecumenically, theologically, and ethnically, but admits "I don't know how to live up to that pedagogically." As an example, he does not think he has learned enough about the contexts of Korean students to have been an effective teacher to them.

But when you ask his students, Pat
Miller has been a most effective teacher
and colleague. Christine Yoder, associate
professor of Old Testament at Columbia
Theological Seminary, speaks for many
former students: "I find so much about
[Miller] inspiring: his vast knowledge, his
passion for skillful biblical interpretation and
his conviction that such work is necessary
and urgent for the church and the world,
his gracious collegiality, his artistic and
prayerful use of language, his warm hospitality. His love for the work was palpable,
and that made his classroom a remarkable
place to be."

Leslie Dobbs-Allsopp directs the Building Bridges Project, funded by the Lilly Endowment Inc., of the Seminary's Institute for Youth Ministry. She and her husband, Chip Dobbs-Allsopp, are friends and colleagues of Pat Miller.



Pat Miller relaxes at a retirement picnic hosted by his Biblical Department colleagues.

Of Catalogs, Computers, Collections, and Conjugations

James Armstrong, A Man for All Seminary Seasons

by Barbara A. Chaapel

For Jim Armstrong, home sweet home is a computer, a monitor, a shredder, a scanner, a microwave, a refrigerator, framed Audubon prints of American birds, and various tiles and fabric from abroad that furnish a cozy office in Luce Library. Armstrong retired as the Seminary's academic dean this past summer. Asked who gave him the retirement office, he laughs wryly, "The current librarian's predecessor," referring to himself, the James Lenox Librarian before Steve Crocco took the position.

Armstrong has held many positions during his almost 50 years at the Seminary, his entire professional career. He graduated with a B.D. in 1954, then headed across the street to Princeton University for a master's in Middle Eastern studies and two years later a Ph.D. But Henry Gehman, who taught at both institutions, "wooed me away to Old Testament," where he studied the Greek text of Isaiah, and Armstrong found himself back at PTS as an instructor in Old Testament in 1956.

"Virtually everything was an accident," Armstrong says in describing how his career unfolded. He was one of a group of assistant professors who had short-term assignments, and one day president-elect McCord "pulled my name out of a hat" and suggested to President Mackay that he be asked to fill in as registrar because Edna Hatfield was retiring. "I was single, living in Hodge Hall above the registrar's office, and figured I could get out

the catalog, so I agreed." He was the Seminary's registrar for 27 years while he also climbed the ranks of the faculty from instructor to assistant, associate, and full professor in the Biblical Studies Department. In the midst of teaching Hebrew there were also brief administrative stints in professional studies and institutional planning. In 1987, after a national search, Armstrong was appointed the James Lenox Librarian, and in 1994, capping his

career, was named academic dean.

The man who came to Princeton as a student under one president, John Mackay, has served the institution he loves for three more: James McCord, Thomas Gillespie, and Iain Torrance. He is shy in talking about his accomplishments over that span in PTS's history, preferring the role of supporting actor to that of star. But the twinkle that comes into his eyes when you mention the word "computer" gives a clear clue to what he thinks is one of them.

You could fairly say that Jim
Armstrong began the age of computing
at Princeton Seminary. "We had an
adding machine in the Business Office
when I started," he says. "There wasn't even
a copier. I created the forms for student



Department retirement party

registration. Then we went to IBM cards, and I had a key to use the computer at Princeton University. I used to go over at midnight to process our work. McCord told me to go ahead if I didn't spend more than \$100 a year."

Finally Armstrong convinced the Seminary to purchase its first computer, a System 34. "It was small enough to be affordable, but so heavy that we had to put it in the one room with a concrete floor, over the Hodge Hall vault." The library was also automating its data, and using its first mainframe computer. "I looked at it running, and I didn't have a clue about how," he says. "Then one night it just came to me how it worked, I began writing programs for it, and away we went!"

In addition to bringing the Seminary into the 20th century technologically, Armstrong is pleased with his work to help McCord plan the Center of Theological Inquiry (CTI), a theological think tank for scholars, and to help Gillespie plan and oversee the construction of Luce Library. "I have a warm spot in my heart for the library, it is so central to what we do here," he says. Recognizing his contribution, the institution named the small street (actually an alley) behind the library Armstrong Place.

"Libraries are changing," says Armstrong. "They're making more use of technology to share resources. The issue may not be so much getting people in the door, but getting the materials electronically 'out the door' and around the world. In fact, any particular library doesn't actually need everything in its collection. The real question is how well it serves the people. Access is the key."

Access means things like digitizing collections, though with a proviso: "theology, unlike science, has to be 100 years old and seasoned to be worthwhile, so it will be a while before we turn up money to digitize major holdings in the humanities," he says. Access also means putting electronic material on reserve for students (though Armstrong cautions that printing and paper costs go up if students over-print). He thinks a copyrighted course pack that includes selected documents may be the answer.

And as computer screens become more friendly, people will do more of their reading online. "We should aim for a combination of microfilm and digitizing," he says, but believes that "books will be around for quite a while!"

Armstrong's own reading since July has included books by PTS faculty colleagues like Pat Miller in Old Testament and Wentzel van Huyssteen in science and theology. Science and mathematics have always interested him; his father was "a very good engineer." That wedding of disciplines birthed CTI—Armstrong remembers a meeting in New York between McCord, Peter Berger, Thomas Torrance (the current president's father), and himself to discuss the new center. "Torrance was very interested in science, yet kept a firm foothold in systematic and historical theology."

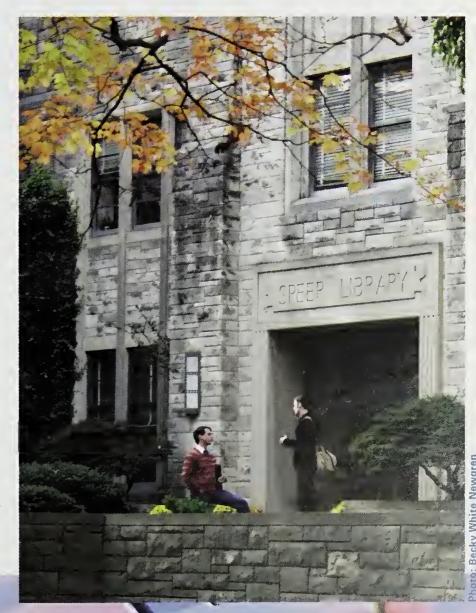
Through their work at the Seminary and in shaping McCord's dream for CTI, McCord and Armstrong forged a close friendship. "Jim McCord had a global outlook, and always sensed what was significant and what ephemeral," says Armstrong. "He was an

enormously bright person, and brought people of the same ilk to work with him, like Seward Hiltner. He was a very good judge of people and had an uncanny ability to spot talent that didn't have a long history. He hired Charles Willard as our librarian when Charles had neither a library degree nor much library experience. Yet he did a wonderful job." Armstrong thinks that Iain Torrance has that same ability.

One hope Armstrong has for the Seminary's future is a closer relationship with Princeton University, particularly academically. At present about 80 PTS students take at least one course at the university, but only 20 university students matriculate at the Seminary. "More traffic back

and forth, of both students and faculty, would be a good thing, would keep our scholarship from becoming insular," he explains. "I can imagine a sort of infiltration, a continuum of intellectual concerns between the two institutions. Biologists having dinner with biblical theologians. Maybe in the future even housing university graduate students with seminarians. That kind of scholarly exchange would create a different *geist* for both institutions."

Rethinking the Seminary curriculum, now underway at Torrance's initiative, intrigues Armstrong. "The key question is whether or not there is a substantive theoretical core that is, if not essential, at least highly useful for theological practice," he explains. "In the late '40s and '50s, seminaries described a theological curriculum that would prepare people for ministry in the church, and it did not challenge the assumption that there is such a core of knowledge to be mastered. Now the Seminary is addressing whether talking about such a core is the best way to get at what is needed, and whether



lectures, reading, and exams are the best ways to go about teaching.

"I was talking recently with a group of pastors about the criteria for deciding what students ought to be taught, and I suddenly began to think about investigations of airplane accidents. The investigators were not asking what was the cause, but rather they wanted to know the sequence of events. The question then becomes what kind of intervention is possible to keep disaster out of the sequence.

"Similarly, we might ask what kind of concerns, themes, doctrines tend to keep catastrophe out of the sequence of ministry, that tend to define and then reduce recurring mistakes. What are the habits and interventions that will keep highly undesirable results out of the sequence? Are there parts of theology that, if no attention is paid to them, will constantly bedevil people and lead to major mistakes?"

Armstrong believes that mastering a core of knowledge is not even possible. "You can't control the literature to that extent. Students may get 85 percent, but what about the other 15 percent of what you have decided is necessary to know?"

Geddes Hanson, Armstrong believes, teaches his students in practical theology to establish frameworks of relevance so they know not the solution to, but the components of, a problem. Then he teaches ways to address these components. "Students need to know where to look, and what to look for. It's not about integration, but about integrating," he muses.

Such an approach to teaching may be expensive, Armstrong cautions, because it puts small group work early in the curriculum, and only later do students spend time collecting the literature and following their own paths. "But people like Mark Taylor in theology and Dick Fenn in religion and society are already doing it. Taylor, though known as a liberal professor, asks his conser-

vative students to look at the resources of their tradition to see if the strength of that tradition can be brought to bear on the questions he is asking from the liberation theology side.

"A good professional education should help people avoid the deficits of professional certainty, the 'quick and easy' fix, the too-quick solution. Instead, they must learn to focus on why solu-



Luce Library exterior (above) and interior (right)

tions work, not on the solutions themselves. The question is, how are usable answers found? Students must learn to work within ambiguity. The essential question is what we are doing to increase people's joy, their compassion?"

Armstrong's world post-retirement will be a wired one. When asked by a student about his hobbies, he said he had none, but added that he had six computers in his home. "The student said 'That sounds like a hobby,' which of course it is," Armstrong laughs. His most recent acquisition is a G4, the first Mac venture for a PC user. "I like the design of it," Armstrong admits, after helping his faculty colleague Clifton Black set up his Mac. "It works well and is excellent in its simplicity."

One computing project he has in mind is creating a database of all graduation lists from past catalogs and tracking them. "We're primitive in our knowledge of what our graduates are doing and where they are."

Certainly Jim Armstrong will keep on building. Whether with the love of carpentry he used to help Helmar Sakenfeld (his faculty colleague Katharine Doob Sakenfeld's husband) build a darkroom ("I drove a nail right through a water pipe behind the drywall!"), or the fascination with programming bits of electronic information to create databases, or the commitment to lifelong study of how to teach future ministers, he will keep fashioning a future.

"Jim gave his life to Princeton
Seminary," says his classmate and fellow
Minnesotan Dick Oman. Not quite. For this
man who lives on the continuum, with evernew questions, he is still giving, and being
given to.

1

outStanding in the field

Press Play! PTS Alumnus Releases Songs from the Sanctuary CD

by William Shurley

One of the liveliest sounds on the Princeton Seminary campus is the harmony of a congregation singing in Miller Chapel.

And for the last few years, one of the most distinctive voices leading the congregation has belonged to recent PTS graduate William Heard.

"William Heard was and remains a phenomenal gift to Princeton Seminary," said Martin Tel, the Seminary's director of music. "People here came to know William as a gospel musician par excellence, which he is, but those who sang with him in the Cantate Domino Choir also know that he possessed a mastery of the spiritual as well, not to mention his extensive background in Western classical and global music."

Heard has been singing for many years, starting in his childhood home in Corpus Christi, Texas.

"I sang as a child in my dad's church," he said. "My dad pastored Mt. Pisgah Baptist Church in Corpus Christi, where he sang as well as preached. My mother was a singer, too."

Those early years of singing in his father's church greatly influenced Heard, who recently released his first CD, a compilation of hymns and gospel music.

"I was influenced by quartet singers and soloists my dad brought in," said Heard. "He also bought albums of the great gospel artists like James Cleveland, Shirley Caesar, and Tommy Dorsey. I was greatly affected by the worship experience of the African American church."

Heard's CD, Songs from the Sanctuary, was released on Valentine's Day this year. It contains 14 tracks, with well-loved songs like "Blessed Assurance," "Here I Am, Lord," and "My Living Shall Not Be in Vain."

"I've wanted to record as long as I can remember. Every time I sang somewhere, people would ask when I would have a recording," said Heard. "I asked the sound engineer

for the Seminary's choirs how I could record, and Martin Tel and Cleophus LaRue also encouraged me."

Heard's first recordings for his CD were completed in the fall of 2004, and came during a rather turbulent time for his family.

"When I began my Th.M. in the summer of 2004, [my family and I] had to leave Seminary housing," said Heard. While securing new housing "we found ourselves with no place to live. But even though things were complicated, we decided to push on [with the recording]."

After the Seminary choir's fall concert, Heard completed one recording session for *Songs from the Sanctuary.* He recorded the last tracks at Union Baptist Church in Trenton, New Jersey, where he is a consultant to the church's music program.

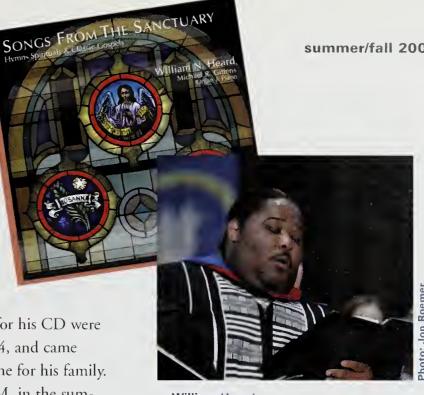
"There was nothing complicated on our end," said the Rev. Simeon Spencer, ('98B) and pastor of the church. "[Heard] asked if recording at Union was a possibility, and we immediately agreed. They used our organ and our sanctuary, and the cover of the CD is one of our windows."

Songs from the Sanctuary, available in the Seminary's Theological Book Agency, and on Heard's web site, www.heardsongprod.com, has generated a good deal of notice.

"Willie Heard has a really wonderful voice," said PTS president Iain Torrance. "But, even more than that, he represents a depth of spirituality expressed in his music that I had never encountered before. That's why he is on my iPod, and I often listen to him on plane journeys."

"I love his music," said Spencer. "Heard's selections and delivery are timeless. My mother is 80 years old, and my father just passed away, and this is music I heard them sing. It's music that goes to the heart and soul of the African American worship tradition."

Heard has no plans to stop recording, especially since he has a large collection of songs he has already written.



William Heard

"I have a portable tape recorder with me at all times," he said. "Every time a song comes into my head, I record it. I have 45 cassettes in a gold box, probably between 800 and 900 songs."

In addition to recording for the Songs from the Sanctuary series, Heard continues to lend his talents to local churches and organizations.

"I recently started a job as a consultant at Kaighn Avenue Baptist Church in Camden, New Jersey," said Heard, "and I'm still an associate minister and music consultant at Union Baptist Church. My vision is eventually to counsel black pastors and preachers, so I am also working with the Generations Center in Cherry Hill, with people with psychological maladies."

Heard hopes to release six more volumes in the Songs from the Sanctuary series, including CDs with Christmas, Easter, passion, and funeral themes.

"I have a worldwide vision for my music," said Heard. "I have been able to give copies of the CD to people all over the world because of Princeton. One of the richest experiences of my life was being at the Seminary, being able to share my gifts together with other people sharing their gifts."

Although Heard has graduated, he is still involved with the PTS choirs. He planned and performed in a concert, "Marching to Zion: Sacred Songs from the African American Worship Experience," that featured the Seminary's Cantate Domino Choir, in November in Miller Chapel.

Will Shurley is a middler student from Louisiana.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editor may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

| M.Div. | В | D.Min. | P |
|--------|---|--------|---|
| M.R.E. | Е | Th.D. | D |
| M.A. | Е | Ph.D. | D |
| Th M | M | | |

Special undergraduate student U Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1941 Paul Nicholson (B) celebrated his 88th birthday last year by piloting a 1946 J-3 Piper Cub seaplane on Lake Hunter in Lakeland, Florida. He was greeted with applause and a "Happy Birthday" serenade from friends who live in the Florida Presbyterian Homes community where he resides. He used the World War II-era seaplane to make a statement. "I really wanted to show that people of our age have a lot of spirit, a lot of life to them," he said.

1947 John H. Sinclair (B, '53M)

traveled to the Seminario Evangelico Unido de Teologia (SEUT) in El Escorial, Spain, to give a series of lectures on the life and work of John A. Mackay. (Dr. Mackay had studied in Spain in preparation for his mission service in Latin America.) SEUT professors and PTS alums Edgar Moros ('64B, '65M) and Donna Laubach Moros ('64B) of SEUT extended this invitation.

1949 While confined to a wheelchair for

1949 While confined to a wheelchair for the last three years, **Neal Kuyper (B)** still facilitates a neuropathy support group with a neurologist and a registered nurse. He also

collects books and raises scholarship funds for the Presbyterian College in Kikuyu, Kenya.

1952 This past summer **Thomas R**. **Teply (B)** self-published a devotional study of the Book of Hebrews titled *Christ Is Best*. He retired formally from the ministry in 1987, but has served several churches as interim since then. He also published *The Spirit of Scripture* in 1998. He writes, "Our new president, Dr. Iain Torrance, holds special interest for me, because when I took my second year of seminary in New College, Edinburgh, his father, Dr. Thomas Torrance, spent his first year as professor of church history there, and Iain was about a year old."

1954 Ellwood "Woody" Carey (B) spent two weeks in July doing HIV/AIDS training in South Africa at the invitation of the U.S. Embassy. He was part of a team that included a community HIV activist and a doctor. It was his second successive year to visit South Africa for this purpose. He has come home with "a deep appreciation for the spirit of the people and the beauty of the country," and continues to try to motivate faith communities to teach their members information needed to prevent transmission of HIV.▼



1956 Betty Kurtz Hamilton (e)

recently published *Traveler, There Is No Road...the way is made by walking*, a memoir of a life-long journey into ministry that spans the 50 years since women's ordination. Her road began in the Class of 1956 at PTS and she received her M.Div. degree at San Francisco Theological Seminary 21 years later. As she looks back, Hamilton realizes she has been a trailblazer for others. Her book is available through authorhouse.com or amazon.com.

1957 Daniel W. Reid (B) and his wife, Amy, celebrated their 50th wedding anniversary in June 2004 at a party given by their four children. Their 58-year-old grandmother-of-two former flower girl was in attendance—with her original dress—as was best man H. Richard Neff ('57B). Reid is currently serving the Roslyn Presbyterian Church in suburban Philadelphia, part time.

1958 Peggy Howland (B) was elected president of the International Association of Women Ministers in April. She will serve a two-year term. She was also introduced at the 2005 PTS Women in Church and Ministry dinner as the "only woman present who was ordained in the decade of the 1950s."

1959 Donald F. Chatfield (B) writes that retirement has come in stages. "In 2002 I retired from 35 years teaching/preaching at Garrett-Evangelical Theological Seminary. Also in 2002 I was awarded HR status by Chicago Presbytery after 43 years as a member. I retired from five years as parttime pastor of a small church in 2003, and Judy and I moved to southern California. In November 2004, we moved to Pilgrim Place in Claremont, California, a UCC retirement community for clergy and church workers."

1960 **Perry T. Fuller (B)** was ordained a priest in the Episcopal Church in January 2005 and is currently serving as interim rector of St. Matthew the Apostle Episcopal Church in Miami, Florida.

Dean S. Gilliland (M) and his wife, Lois, are now living in a retirement community after his 22 years as a missionary to Nigeria and 26 years as professor at Fuller Theological Seminary.

1961 G. Rogers Carrington (B,

'65M) and his wife, Leslie Ann Carrington, have two grandchildren and a stepgrandson. He and his wife recently moved to San Rafael, California, where he continues his spiritual counseling and is president of the nonprofit educational foundation Twenty-First Century World (www.tfcw.net), which he founded while still in Princeton. He is

Many alums who send in class notes have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory (www.ptsem.edu) by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations/Giving at alumni.relations@ptsem.edu or call 609-497-7785 for further assistance. As a rule, we will no longer publish email addresses within the class notes section of inSpire.

interested in complementary medicine and youth, and supports more than 75 individuals who have been diagnosed as terminally or critically ill. He retired almost ten years ago and helped reestablish the Chapel at Squaw Valley in Lake Tahoe, California, which was built for the 1960 Olympics.

1962 Harlan L. Gilliland (B)

retired in 2003, has just finished an interim pastorate, and will be doing hospital chaplaincy part time.

Allison A. Trites (M) retired in June 2002 as the Payzant Distinguished Professor of Biblical Studies at Acadia Divinity College of Acadia University in Nova Scotia, Canada. He taught New Testament and Greek at Acadia University for 37 years. When he retired, the faculty published a *Festschrift* in his honor titled "You Will Be My Witnesses" (Mercer University Press, 2003).



Members of the Class of 1965 who attended their 40th reunion in May

1964 William L. Hufham (B) retired from active service as pastor of the First Presbyterian Church in Goldsboro, North Carolina, on March 1.

Alan McPherson (M) has retired after 25 years as minister of Central Presbyterian Church in Hamilton, Ontario. He continues to serve as the Presbyterian representative on the Interfaith Committee on Canadian Military Chaplaincy and is the present chair. He is also vice chair of the Hamilton Community Foundation.

Donna Laubach Moros (B) continues to teach at the Seminario Evangélico Unido in Madrid, Spain, as a mission coworker. In

May she celebrated the graduation of her oldest daughter, Matilde, from PTS, and cheered on a new generation of Hispanic women for the Presbyterian Church (USA). She would love to hear from classmates.

John A. Watson (B) retired in 2003 after pastoring Bethel Presbyterian Church in Columbus, Ohio, for 33 years. He is now pastor emeritus. This year he is theologian-in-residence at Mandarin Presbyterian Church in Jacksonville, Florida, where he lives with his wife, Mary, from January through June.

1965 Robert E. Larson Jr. (B) washonorably retired by the Presbytery of Philadelphia on May 31, 2005, after 40 years

of ordained ministry, 25 in various pastorates and 15 in ecumenical leadership.

Christian W. Matthews (M)

serves as interim pastor of the First Presbyterian Church of Grand Haven, Michigan.

Stephen Weisz (B)

has been chaplain and professor of religious studies at Tusculum College in Greenville, Tennessee, since 1981. It is the oldest



Members of the Class of 1955 who attended their 50th reunion in May

coeducational college related to the Presbyterian Church and was founded in 1794. Pictured here are Stephen's son **Kirk** ('05B) and Princeton Seminary professor **Daniel Migliore** ('59B), who taught both Stephen and Kirk. ▼



C. Ernest Williams (B) serves as stated supply at the First Presbyterian Church in Falfurrias, Texas.

1966 **Errol G. Rohr (B)** is chaplain and dean of the Peeke School at King College in Bristol, Tennessee.

1968 J. Sam Park (M) is national director of World Vision Korea and professor emeritus of Soongsil University in Seoul.

1969 William S. Dunifon (B) is a tenured full professor of organizational psychology and effective organizational leadership at the University of Detroit Mercy in Detroit, Michigan.

Cheryl D. Riggs (E) is executive director of the Lancaster Campaign, a Lancaster, Pennsylvania, city revitalization program of the Lancaster Alliance.

1970 Charles Gravenstine (M) is professor of pastoral studies at Catholic University in Washington, D.C. He was invited to be a visiting lecturer in the School of Theology at Radboud University in Nijmegen, The Netherlands, for the fall 2005 semester.

William A. McCleery III (B) writes, "After 31 years as a professional with the Boy Scouts of America, I started a second career four years ago as a development officer at my alma mater, The Ohio State University in Columbus. I am pursuing ordination in the Episcopal Church."

1971 John C. Carr (M) is semi-retired and sees a few clients for pastoral therapy. He is associate faculty at St. Stephen's College in Edmonton, Alberta, Canada, where he teaches courses on the theories of counseling and is on the program committees for the D.Min. and M.A. (pastoral psychology and counseling) programs. He is also a sessional instructor for the Loma Linda University M.Sc. (marriage and family therapy) program at Canadian University College in Lacombe, Alberta, where he provides clinical supervision for "budding" therapists.

1972 Tom R. Taggart (B) has retired from the University of Washington after 28 years. He is now the administrator for East Shore Unitarian Church in Bellevue, Washington.

E. Jack Ulrich (M) was recently named pastor emeritus by Zion United Church of Christ in Elberfeld, Indiana. In July 2002 he retired from active ministry after serving there for 29 years. He is also pastor emeritus at St. John's United Church of Christ in Cannelton, Indiana.

1973 **Robert Bayley (B)** is interim pastor of Londonderry Presbyterian Church in Londonderry, New Hampshire.

Gregory J. Keosaian (B) is a minister/member-at-large of Palisades Presbytery, currently on medical disability following a serious illness. He is parish associate of the Presbyterian Church in Leonia, New Jersey, and part-time stated clerk of Palisades Presbytery.

Harry L. Morgan (M) is executive and clinical director of the Christian Resource Center in Bradenton, Florida, and director of counseling services for Interim Ministries International and Serving Other Servants.

L.G. Parkhurst (B) is pastor of Stonegate Cumberland Presbyterian Church in Edmond, Oklahoma.

Randall L. Saxon (B) is copastor of United Presbyterian Church in Peoria, Illinois, a congregation for which he was organizing pastor.

1974 **D. Keith Hinson (B)** and his wife, Dema, have lived in Redding, California, since 1990; their son, Kent, who is attending college, lives with them. One of their daughters, Ashley, is an actress living in Los Angeles. Hinson is a pastoral counselor at the Don Ostendorf Center for Counseling and is currently seeking a position in the San Francisco Bay area.

Michael Livingston (B, '91M) was installed as president of the National Council of Churches USA (NCC) on November 10 in Baltimore, Maryland, during a worship service of the General Assembly of the NCC. His two-year term as president will begin on January 1, 2006. PTS professor Brian Blount preached at the service of installation. Livingston is executive director of the International Council of Community Churches. ▼



Stephen J. Mather (B) is minister of Coronado Community Church in Coronado, California.

1975 J. David Cassel (B) has been promoted to full professor in the Department of Theological Studies at Hanover College in Hanover, Indiana.

1976 Robert (Bob) Brown (M) is a minister in the Uniting Church in Australia, and in August 2004 he took up an ecumenical ministry with two parishes in the Gippsland region of Victoria. One parish is known as the Co-Operating Churches in Churchill and has a membership drawn from the Anglican Church of Australia, The Churches of Christ Conference of Victoria and Tasmania, and the Uniting Church in Australia. The other parish is known as Boolarra/Yinnar Co-



take a bow

David Burr ('50B) was awarded the Ernest B. Messer Senior Citizen of the Year award by the North Carolina Senior Citizens Association for his help raising \$7 million to build what is considered Forsyth County's best senior citizen's center. He is on the executive committee for senior services in Forsyth County, as well as being on the board of governors of Presbyterian Homes of North Carolina.

Leslie Ratzlaff ('50B), Warner Southern College's first academic dean and supervisor of the building of the college, was honored in March at a chapel service, three days after his 90th

birthday. He was presented an academic chair, and the college president spoke about his contributions to the school.

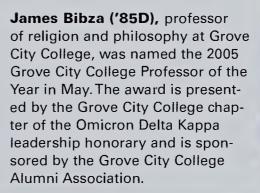
John W. Miller's ('51B) recently published book, How the Bible Came to Be, Exploring the Narrative and Message (Paulist Press, 2004), was awarded first place in the "Scripture" category in the 2005 Book Awards of the Catholic Press Association of the United States and Canada.



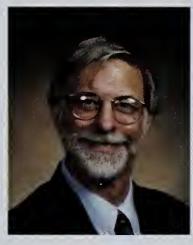
"This book will be very useful for students of the Bible. It addresses some of the most-asked questions about the formation of the Scriptures. Miller's canon history approach could have important ecumenical benefits, as well as reinforcing a great appreciation of the many sources that contributed to the Bible," said the award citation by the Catholic Press Association. Miller is professor emeritus at Conrad Grebel University College in Waterloo, Ontario, Canada. He currently serves as pastor for a house church responsible for the Blenheim Retreat and Bible Study Center.

Peggy Howland ('58B) was recognized by the Fund for Theological Education at their 50th anniversary celebration in April in New York City as the first woman to receive a Fund for Theological Education fellowship in 1955, when she came to PTS. It was a trial year fellowship to attract well-qualified college graduates into the ministry.

Columbia International University's Columbia Biblical Seminary and School of Missions professors Bill Larkin's ('70B) and David Cashin's course "Understanding Cultures and World Views," which introduces students to multicultural ministry. was named as a finalist in the "Faith as a Way of Life Project" at the Yale Center for Faith and Culture. The award program, facilitated by Yale University Divinity School, recognizes courses that creatively integrate the Christian faith with daily life. Columbia received a \$5,000 award for further development of the course.







Operating Parish and has a membership drawn from the Anglican Church of Australia and the Uniting Church in Australia. He offers both Anglican and Uniting Church of Australia liturgies in these congregations.

Christina L. Bruun-Horrigan (E) is the associate director of admissions and the honors college recruiter for Urbana University in Urbana, Ohio. For the past three years she was the executive director of the Champaign County Chamber of Commerce and Visitors Bureau in Urbana.

Kevin R. Horrigan (B) has served as pastor of the First Presbyterian Church in Urbana, Ohio, since June 2001.

John A. MacDougall (B) is director of spiritual guidance at the Hazelden Foundation in Center City, Minnesota.

Priscilla R. MacDougall (B) is in private practice as a family therapist and chemical dependency counselor.

Shanda Carignan Mahurin (B) has accepted a call as rector of St. Andrew's Episcopal Church in Spring Hill, Florida. She began serving there in September.

Barbara A. Sterling-Willson (B) is no longer a chaplain at Hospice of Central New York. She is searching for a new call while she "takes a break."

1977 Kenneth R. Bickel (B) continues to serve as senior minister at the First Congregational United Church of Christ

in Dubuque, Iowa, where he has served for more than 15 years. He is also adjunct professor of ministry at the University of Dubuque Theological Seminary, and serves on the Council of Advisors for the seminary.

Ellen Gooding Blaise (B) lost her husband, Maurice Blaise (B), suddenly on May 10, 2004, from complications due to a fall.

Malise C.B. de Bree (B) is evangelist for senior ministry at Augustana Lutheran Church in Denver, Colorado.

Charles M. Kuner (B) is interim pastor of the First Presbyterian Church in Topeka, Kansas.

1978 **Jeff Chesebro (B)** is senior vice president of Source Communications.

Are you surfing the web?

You can now submit your class note online! Keep us informed by visiting our alumni/ae web site at:

http://www.ptsem.edu/bond/submitnotes.htm

Jeffrey G. Guild (B) has returned to Osan Air Base in South Korea for a second tour of duty. He is the senior chaplain for the 51 Fighter Wing, located 40 miles south of the Korean Demilitarized Zone. He has recently been promoted to the rank of colonel.

published Renewal of Worship: Caring for the People—A Resource Guide, through University Press of America, Inc. The textbook is designed for practical theology classrooms and for newly ordained pastors entering the parish. It focuses on two areas: the relationship between the pastor and the congregation, and the fundamentals of worship.

After "seven long years," **Lawrence A**. **Jones (B)** has earned his D.Min. from Louisville Seminary with a project titled "Managing Change in a Healthy Church." He continues to pastor the First Presbyterian Church of Marquette, on Michigan's Upper Peninsula.

Satoru P. Kanemoto (M) is director of the Tokyo Mission Research Institute. He is also one of the founding members and general secretary of the Japan Missiological

Society (founded June 2005), and is pastor of the Nerima Church of God in Tokyo.

Ethan Raath (B) serves as a senior consultant with the Community Building Institute in Cincinnati, Ohio.

Larry W. Scott (B) moved from team minister at Cordova Bay United Church in Victoria, British Columbia, to minister of James Bay United Church in Victoria, on October 1.

Rick Tindall (B), his wife, Holly, and their three daughters are moving back to Bloomington, Illinois, after Rick served for 15 years as a full-time Presbyterian pastor. He has also worked in sales and bivocational ministry, but on June 6, 2004, was installed as designated pastor of the First Presbyterian Church in Danvers, outside of Bloomington.

Charles E. Wright (B) has moved to Zambia as a PCUSA mission coworker.

1979 Randy Bane (B) is founder and director of Forgotten Heroes US, which specializes in consulting with community businesses, educational institutions, and churches on how to work with veterans and their families, addressing such issues as employment, post traumatic stress disorder issues, and sub-

stance abuse. The veterans program has developed a local television educational program to help the communities to understand veterans' issues, especially for men and women returning from Iraq. A national network is being set up for veterans, their families, and their communities. The organization is seeking help from veterans, and ministers who are veterans can contact Bane at randy@forgottenheroes.us for more information.

Kristine M. Holmgren (B) teaches communications at Saint Paul College in Saint Paul, Minnesota, and consults with the Minneapolis Public Schools as they go through the difficult process of closing many of their facilities. She writes, "These are not the best of times for public education, and I encourage all my colleagues and Princeton friends to support their K–12 institutions." She says that both her daughters are "graduated from Macalester College and launched!" She would love to hear from anyone passing through the Twin Cities.

As of September, **Stephen C. Kolderup (B)** is an at-large member of the Presbytery of Greater Atlanta.

Douglas H. Nason (B) returned this fall to the faculty of Fuller Theological Seminary as assistant professor of communication.

Keith H. Poppen (B) is a pastoral counselor/spiritual director at Christ Community Church in Carmichael, California.

Cheyenne (John) Wilbur (B) lives in Pasadena, California, with his wife, Betsy, and their son Dylan. He is a residential real estate agent ("Email me if you need anything—cheyenne@cheyennewilbur.com") and attends All Saints Episcopal Church. He continues to act and recently appeared on *Desperate Housewives* and *E.R.*

1980 **Kelby K. Cotton (B)** is pastor of spiritual life and formation at South Suburban Christian Church and adjunct professor for spiritual formation at Denver Seminary in Denver, Colorado.

Teresa M. Derr (B) writes, "Besides working as a primary clinician/licensed social worker at Yale-New Haven Psychiatric Hospital with adolescents, adults, and their families, in my off time I may be found on the set of such upcoming movies as *The Producers*. However, only as a background actor this time."



Members of the Class of 1980 who attended their 25th reunion in May

Bruce A. Hedman (B) continues to serve as pastor of Abington Congregational Church in Pomfret Center, Connecticut. He is also professor of mathematics at the University of Connecticut in Storrs.

James A. Patterson (D) serves as professor, associate dean, and interim chair of the School of Christian Studies at Union University in Jackson, Tennessee.

Stuart D. Robinson (B) is in his 20th year at Faith Presbyterian Church in West Lafayette, Indiana. He is also a lecturer in biblical Hebrew at Purdue University.

Peter A. Sulyok (B) is director of the Social Witness Institute in Louisville, Kentucky.

Mark P. Thomas (B, '97P) is the new pastor/head-of-staff at Ladue Chapel Presbyterian Church in St. Louis, Missouri.

1981 Hugh J. Matlack (B) is in his ninth year at the First Presbyterian Church in Stanhope, New Jersey. He continues to teach philosophy at the County College of Morris and is also a certified volunteer fire-fighter (level one) and a certified critical incident stress debriefer (advanced). He also does biblical storytelling and is a member of the Network of Biblical Storytellers. Finally, he says he is relearning the bass—Calvin's Dogs lives!"

Steven S. Tuell (B) is associate professor of Old Testament at Pittsburgh Theological Seminary.

1982 **Karen A. Haak (B)** is the interim executive presbyter of the Presbytery of Lake Michigan.

Richard E. Hoffman (B) serves as director of pastoral care services at Saratoga Hospital in Saratoga Springs, New York.

Mark Alan Smith (B) has entered the art therapy counseling program at Marylhurst University in Portland, Oregon.

Carlos Wilton (B) has authored a book, Lectionary Preaching Workbook, Series VIII, Cycle B, recently published by CSS Publishing Company. Designed for preachers, it is a commentary on a year's worth of Bible readings taken from the Revised Common Lectionary.



Weddings

Athanasia Hadjifotiou and Matthew Daniel Eddy ('98B), August 27, 2005 Christy A. Hentz ('04B) and Todd Noren ('04B), October 30, 2004 Catherine York Evans ('05B) and Jason Eric Knott ('04B), January 15, 2005 Mary Beth LeCroy ('05B) and Matthew Mardis ('02B), July 9, 2005

Births

Aaron Julian to Cecilia and David ('88B) Huegel on April 20, 2005 Andrew Lawrence to Janet Rea ('88B) and Dwayne Doyle on April 3, 2003 John Curtis to Wendy and Curtis ('92M) Shidemantle on December 25, 2004 Emma Anne to Heather Harriss ('94B) and Michael Stephens ('94B) on June 25, 2004 Spencer to Elizabeth Jones ('97B) and Mark Edwards, on October 29, 2003 Liam to Tammy and J.C. ('98B) Austin on March 14, 2005 Sarah Julia to Sonya and Timothy ('98B) Sloan on September 21, 2005 Isaac YoonSung adopted by Jennifer and Ryan ('99B) Balsan on May 10, 2005 Alexander Michael to Brenna and Andrew ('99B, '00M) Tatusko on February 16, 2005 William (Will) Paul to Kathryn ('00B) and Paul Johnston on February 4, 2005 Elijah Patton to Melissa and Joel ('00B) Lindsey on August 24, 2005 Grace Christiana to Christina Starace ('00B) and Dan Williams on February 9, 2005 Ira Lester to Laura and Joe ('01B) Hays on April 21, 2005 Allison Elizabeth to Mary and Robert ('01B) Jacobs on February 21, 2005 Seth Daniel to Dani ('02B) and Doug ('01b) Forbess on May 13, 2005 Rachel Josephine to Carrie ('02B) and Bill Mitchell on July 17, 2005 Joseph Roosevelt to Giselle Remy ('02B) and Rodney Bratcher on June 16, 2005 Emmanuelle (Emma) Grace and Sophia Joelle (Sophie Jo) to Kristi and Doug ('02B) Resler on July 26, 2005

Jackson to Mandy Sloan ('03B) and Matthew ('03B, '04M) Flemming on October 7, 2004 Harrison Campbell to Campbell Goodloe ('04B, E) and Conrad Hackett ('01B, E) on April 13, 2005

Sylvan Dean James to Julie ('04B) and Darin Prey-Harbaugh on January 21, 2005 Huni Tsideqah to Naomi and Dennis ('04B) Solon on August 20, 2005

1983 **Jeffery A. Brinks (B)** continues to serve as pastor of the United Church of Christ, Greenawalds in Allentown, Pennsylvania. He remarried this past May, and in addition to his two daughters Meg and Katie, he now has a stepdaughter Jamie and a stepson Tyler.

Roderic P. Frohman ('71B, P) is associate pastor for church and society at the Third Presbyterian Church in Rochester, New York.

Timothy S. Lantz (B) continues to serve as a U.S. Navy chaplain working in the Chief of Navy Chaplains Office in Washington, D.C.

Lydia M. Rappaport (B) is pastor of Newtown Square Presbyterian Church in Newtown Square, Pennsylvania.

Linda J. Robinson (B) is Philadelphia Presbytery's new associate executive presbyter for pastoral ministry.

1984 Michael A. DeArruda (B) is the Florida funds development officer for the Thornwell Home and School for Children in Clinton, South Carolina.

M. Lorraine Dill (B) is pastor of Willard-Mt. Zion Presbyterian Church in Willard, Missouri. She and her husband, Richard Pidwell, have twin daughters, Christiana

Joy Dill and Caroline Grace Dill, born December 17, 1999.

Terry H. Johnson (B, '86M) received a D.Min. from Pittsburgh Theological Seminary in 1993 and was ordained in the Presbyterian Church (USA) in 1995. He is currently an adjunct professor at Mount Olive College in North Carolina.

R. Scott Sheldon (B) has been elected to the board of directors of Partners for Sacred Places (PSP), the nation's leading nonprofit organization providing information, resources, and advocacy to preserve America's diverse historic houses of worship and to strengthen communities. PSP is located in Philadelphia, Pennsylvania.

1985 Robert E. Ashburn (M) is director of pastoral care at Bethany Lutheran Village in Dayton, Ohio.

Marion A. Jackson (B) is pastor of the First United Methodist Church of Montclair, New Jersey.

Peter Lawson (B) serves as the brigade chaplain for the 2nd Brigade Combat Team, Pennsylvania Army National Guard, which has deployed to Iraq. He had six months of training at Camp Shelby, Mississippi, from January to June, and will be in Iraq for approximately one year. There are seven chaplains serving the brigade for this mission and more than four thousand soldiers in the brigade task force. Chaplain Major Doug Etter ('87B) is one of the battalion chaplains. Both Lawson and Etter are ministers in the Presbyterian Church (USA).

Janis Ollenburger Otto (E) is interim pastor of Christ Lutheran Church in Belfair, Washington.

Su Yon Pak (E) is associate director for development at Union Theological Seminary in New York.

Ross J. Slaughter (B) is pastor of the United Presbyterian Church in Cuyahoga Falls, Ohio.

1986 Lorna (Alcorn) Gregory (B) is CEO of a Florida-based healthcare company. Her husband, Douglas, is a senior partner with the Preston Cowan law firm.

Cleo E. "Jack" Jackson III (B) is senior pastor of the First Baptist Church of Lenoir City, Tennessee.

Alan Keiran (M) received his D.Min. from Gordon-Conwell Theological Seminary in 1997. He currently serves as chaplain in the Chief of Staff Office of the U.S. Senate in Washington, D.C. He is also president of Dunamis International Ministries and a teaching elder at The Kings Chapel in Fairfax, Virginia.

John P. Ward (B) is associate pastor of discipling and equipping at Hope Presbyterian Church in Richfield, Minnesota.

1987 **Julie A. Johnson (B)** is a spiritual director, retreat leader, and congregational consultant for Holy Creek Ministries in Atlanta, Georgia.

Peter E. Strong (B) is associate pastor for mission and evangelism at Wabash Presbyterian Church in Auburn, Washington.

1988 **Peter deVries (B)** recently spent a month in Ghana working with the Evangelical Presbyterian Church there. He taught two courses during an intensive study session at their seminary, led four seminars on Reformed theology for pastors, elders, and lay church leaders, and lectured on the problem of evil at the Evangelical Presbyterian Church pastors' annual retreat. He continues to serve as pastor of Old Union Presbyterian Church in Mars, Pennsylvania, and is also working on his dissertation on hermeneutics and Mark 13 toward earning a Ph.D. in religious studies at the University of Pittsburgh. ▼

Lynn Elliott (B) became the registrar and director of institutional research for Marymount College in Rancho Palos Verdes, California, in July 2002.

David J. Huegel (B) serves two pastorates. He is the founding pastor of Iglesia Cristiana Renacer in Sugarland, Texas, and is in his second year as interim for Heights Christian Church of Houston. In June he was elected to serve a two-year term as president of the Hispanic Southwest Convention, serving 47 Spanish-speaking and bilingual congregations in Texas, New Mexico, Oklahoma, Arkansas, and Louisiana.

Young-Mann Park (M) is president of Dr. Park's Meditation Center in South Korea. He recently coauthored *Holistic Learning and Spirituality in Education: Breaking New Ground*, published by SUNY Press.

Susan E. Teegen-Case (B) is founder and executive director of the Arts and Spirituality Center in Philadelphia, Pennsylvania.

1989 William T. Coles (p) received the D.Min. degree from New York Theological Seminary in May 1995.

Betsy Ensign-George (B) serves the PCUSA as associate for curriculum development for children in the denomination's Congregational Ministries Division.

James R. Haner (P) is retired and serving part time at a small parish, Our Savior Lutheran Church in Whitney, Texas.

Julie E. Hodges (B) is in her fourth year as associate pastor for Christian education at Clifton Presbyterian Church in Virginia. Last



fall she had a dinner at her house with fellow PTS alums Knox ('89B) and Beverly ('90B) Swayze, Molly ('89B) and Dave ('89B) Douthett, and Ken Kovacs ('90B). They all serve together in the greater Washington, D.C. area.

Donald L. Tucker (M) has been named academic dean at Regent University's School of Divinity in Virginia Beach, Virginia.

1990 Frances J. Hayes (B) serves as pastor of Littlefield Presbyterian Church in Dearborn, Michigan.

Won W. Lee (B) has presented papers at the Society of Biblical Literature International meetings in Cambridge, England, Groningen, The Netherlands, and Singapore. In addition, he published a book in Korean titled *The Bible: A Library of Holy Writings* in July 2005, introducing the whole Bible for general readers who have had little exposure to the academic study of the Bible.

Earl Middleton (B) is founding pastor of Food for Faith Fellowship International—"a church for people who don't usually attend church"—in Inglewood, California.

Mary N. Pugh (B) is interim pastor at the First Presbyterian Church of Milan, Illinois, and part-time assistant professor at Augustana College in Rock Island.

1991 **David G. Carpenter (B)** is head of staff at The Presbyterian Church in Morristown, New Jersey.

David Elliott Hipp III (B) is pastor of the Presbyterian Church in Needham, Massachusetts.

Timothy L. Morehouse (B) is chaplain at Trinity School and priest associate at The Church of the Holy Apostles, both in New York City. His recent article, "Pilgrims and Pilgrimage: A Thematic Introduction for Secondary School Students to the Study of Religion," appears in *Gateways to Spirituality: Pre-School through Grade Twelve*, published by Peter Lang Publishers.

Glenn D. Perica (B) received his D.Min. from Austin Seminary in 2000.

Curtis E. Robinson (E) is rector of St. Jude's Anglican/Episcopal Church in Freeport, Grand Bahamas. He celebrated

his 25th anniversary in the priesthood (silver jubilee) on August 15.

Pamela S. Saturnia (B) is pastor of two small churches, West Park Presbyterian Church and Ridgeview Park Presbyterian Church, both in Davenport, Iowa.

1992 W. Annette Joh (B) has begun a tenure track as assistant professor of theology and culture at Phillips Theological Seminary in Tulsa, Oklahoma.

Susan A. Leathem (B) has served since November 2004 as chaplain/spiritual care coordinator at Grinnell Regional Medical Center Hospice in Grinnell, Iowa.

Curtis Scott Shidemantle (M) has received tenure and a promotion to associate professor of biblical studies at Geneva College in Beaver Falls, Pennsylvania.

David M. Whitford (B) has accepted a new position as associate professor of church history at United Theological Seminary in Dayton, Ohio.

1993 **Joel Buchanan (B)** is minister for education at the Prince of Peace Lutheran Church in Alpharetta, Georgia.

Gotthard Fermor (M) was tenured in April as professor for systematic theology on the Faculty of Religious Education and Diaconics at the Protestant University of Applied Sciences in Bochum, Germany.

Christine Torres Long (B) is still enjoying life in the Northwest with her husband, Jim, and their two children, Bridget and Donovan. She was ordained and installed as associate pastor at Westminster Presbyterian Church in Olympia, Washington, in July. She writes that "life is full and God is good."

Geoffrey M. Williams (B) was promoted to chief operating officer of Saliwanchik, Lloyd, and Saliwanchik, a law firm in Gainesville, Florida.

1994 **Todd Bouldin (B)** is a visiting professor of religion at Pepperdine University in Malibu, California.

Ray Cannata (B, '95M) is senior pastor of Grace Church in Bridgewater, New Jersey. On September 26, 2004, the congregation

celebrated the official dedication service for their newly constructed building. Among those present were fifteen pastors from five denominations, including Princeton alumni **Worth Carson ('85B), Samuel Moffett** ('42B), and Renato Bernardes ('83B). Cannata also served last year as moderator of

Cannata also served last year as moderator of the Metropolitan New York Presbytery in the Presbyterian Church in America. ▼



Bobby Musengwa (B) is copastor of Maximo Presbyterian Church in St. Petersburg, Florida.

Melissa (May) Rogers (B) is part-time director of pastoral care at the First Presbyterian Church in Ann Arbor, Michigan. She began the position in June.

Michael Stephens (B) received a Ph.D. in American religious history from Vanderbilt University in December 2004. He is an editor in the reference division at Thomas Nelson Publishers and an adjunct professor of church history at Asbury Theological Seminary. He and Heather Harriss ('94B), a chaplain at St. Thomas Hospital, have been married for ten years and are the parents of Daniel, age five, and Emma Anne, 16 months.

David P. Weaver (B) writes, "After 11 rich years in hospice care, most recently in Philadelphia, I am now director of pastoral care of the Beatitudes Campus of Care, a continuum of care retirement community, and associate pastor of the Church of the Beatitudes United Church of Christ in Phoenix, Arizona."

1995 Martha J. "Martie" Bradley (E) left Zondervan in September and is now working from home in Grand Rapids, Michigan, and spending more time with her children—Colin, age four, and Aidan,

age one. Her business, Pilgrim Hill Consulting, offers networking, research, and referral services to small to mid-size churches, ministries, and businesses.

Mari Kim (B) is in the throes of writing her dissertation to complete her Ph.D. in theological studies at Emory University. She will be adjunct professor at Pacific Lutheran University in January. Her sons Enoch and Ethan began second grade and kindergarten, respectively, in September.

1996 Courtney B. Cromie (B) is associate pastor at Yorkminster Presbyterian Church in Yorktown, Virginia.

Cecelia Greene Barr (B) celebrated her first year pastoral anniversary in March with an article about her ministry and her church, Trinity African Methodist Episcopal Church in Detroit, Michigan, in *The Detroit News*. She was also a contributor to PTS professor Cleo LaRue's book *This Is My Story*.

Helen-Ann Hartley (M) has completed her doctorate in New Testament at Oxford University and was ordained a deacon in the Church of England in September. She also joined the faculty of Cuddesdon Theological College as well as being assistant curate in the parish of Wheatley, near Oxford. She has been elected to a non-stipendiary research fellowship at Harris Manchester College.

Eric Laverentz (B) is pastor of Kirkmont Presbyterian Church in Beavercreek, Ohio.

William E.W. Robinson (B), his wife, Kate, and their daughter, Mary, moved to Richmond, Virginia, in September so he could begin work on a Ph.D. in New Testament at Union Theological Seminary/PSCE.

David Turner (P) continues to serve Benedictine University in Lisle, Illinois, as the assistant to the provost for mission and identity. His primary focus is the Catholic/Christian tradition and Benedictine heritage.

1997 **Rogelio Dario Barolin (M)** was consecrated as a Waldensian pastor in 1999. He is currently working on his Ph.D.

at Instituto Universitario ISEDET in Buenos Aires, Argentina.

Brian C. Brewer (M) is senior pastor of Northminster Baptist Church in Jackson, Mississippi.

M. Douglas Campbell (B) is chief executive of the Scottish Bible Society. He and his wife, **Emily ('96B)**, have two daughters, Sarah (3) and Hannah (1).

Elizabeth Jones Edwards (B) is associate pastor of Lakeside Baptist Church in Rocky Mount, North Carolina. She is married to Mark Edwards, an attorney, and has one son, Spencer.

Nidia E. Fernandez (B) is interim pastor of the Hammonton Presbyterian Church Hispanic Ministry, in Hammonton, New Jersey. She is also the state chaplain at the Ancora Psychiatric Hospital in Ancora, New Jersey, and chairs the Multicultural Service Advisory Committee for the Division of Mental Health. She is a family therapist and consultant for mental health.

N.F. Noko Kekana (D) is the chairperson of Dynamic Wealth Management and Linux Holdings, both investment companies. He is also the leader of his church, Life Transformation Church in Roodepoort (southern Johannesburg), South Africa, and a trainer/consultant on organizational leadership.

Frank Mansell (B) is pastor of John Knox Presbyterian Church in Indianapolis, Indiana.

Amy Mendez (B) is the Hispanic ministries coordinator in Denver Presbytery.

Heather Shoup (B) writes, "After working in Romania on a short-term mission for Global Hope (a Christian orphanage), I began serving on September 1 as interim pastor of Hope Presbyterian Church in Spicer, Minnesota."

Revelation E. Velunta (M) is professor of New Testament and cultural studies at Union Theological Seminary in Dasmarinas, Cavite, Philippines.

1998 Rosanna (Piper) Anderson

(B) is the designated associate pastor for youth ministry and Christian education at the First Presbyterian Church of Cranbury,

New Jersey. Fred Anderson, ('73B, '81P) a PTS trustee and pastor of Madison Avenue Presbyterian Church in New York City, was the preacher at her service of ordination and installation on June 12. Anderson and her husband, Clifford ('96M, '05D), curator of Reformed Research Collections at PTS, have moved into the associate pastor's manse and celebrated their second wedding anniversary on July 12.

still enjoying life in New York City, where he continues to serve as associate pastor at Madison Avenue Presbyterian Church. He is working on his Ph.D. in Christian ethics and international affairs through the University of Cape Town in South Africa. His son Liam, "a true New Yorker," was born two weeks early on March 14, 2005, and they are all doing well as they adapt to a whole new life in the city.

Bryan Bass-Riley (B) has just published an essay titled "Space to Grieve" in *Journeys: Essays from the Heart of Pastoral Counseling.*He is pursuing an M.S. in pastoral counseling at Neumann College in Aston, Pennsylvania. He and his wife, Lori ('00B), have purchased a new home in Gibbstown, New Jersey, where she is pastor of Christ Presbyterian Church. Their daughters Anna (4) and Abby (15 months) are "growing, thriving, and thrilling" them every day!

William Crawley (B) works full time for the BBC as a journalist presenting radio and television programs across a range of areas from current affairs to arts, religion, and ethics.

Matthew D. Eddy (B) is working on a book that addresses theories of the earth in the eighteenth and nineteenth centuries. He was married this past summer in Greece and lives in Durham, England, where he teaches at the University of Durham.

Robert M. Hammock (B) is employed with the Enterprise Foundation as a senior program director of lending. Enterprise is a nonprofit that provides technical assistance and financial resources to local nonprofit affordable housing developers. He is based in Atlanta, Georgia.

Richard Kannwischer (B) is pastor of the First Presbyterian Church of San Antonio, Texas. His wife, **Kelly ('99B)**, works as a consultant in church fundraising. ▼



Ryan C. Kraus (B) serves as the designated pastor of Bethany Presbyterian Church in Bethany, Pennsylvania.

Paul Middleton (M) completed his Ph.D. at the University of Edinburgh in September 2004. His thesis on early Christian "radical martyrdom" will be published next year by TT Clark. He has taken a position at the University of Wales, Lampeter.

Thomas Taylor (B) began Ph.D. studies in the fall at Cambridge University in England.

1999 **Josh Blakesley (B)** was ordained a minister of Word and Sacrament in the United Church of Christ in October 2004.

Chip Hardwick (B), Ryan Balsan (B), and Ryan's wife, Jen, recently spent some time together in Madrid, Spain. Hardwick (left) and Balsan are pictured here in front of a statue dedicated to Satan or "The Fallen Angel." Hardwick is continuing his doctoral studies at PTS in homiletics, and Balsan is pastor of Kirkpatrick Memorial Presbyterian Church in Ringoes, New Jersey. The Balsans are also happy to announce their recent adoption of Isaac (2-1/2) from Korea. ▼



Hyun Sook Kim (D) is assistant professor of Christian education at Yonsei University in Seoul, Korea.

Jean Mulder (E) was ordained as a minister in the Reformed Church in America in 2004.

Roy Shaff (B) has started a new church development in Weston, Florida. Begun last Easter, there are now 70 people involved with the church. For other interested ncd's, their web site is www.westonpresbyterianchurch.info.

2000 **David R. Brock (P)** returned from his tour of duty in Iraq in October to Fort Bragg, North Carolina, where he serves as an airborne army chaplain to the 20th Engineer Brigade.

William S. Campbell (D) is assistant professor in the Theology and Religious Studies Department at The College of St. Scholastica in Duluth, Minnesota.

Masaki Chiba (B) is minister of discipleship at Fairview Presbyterian Church in North Augusta, South Carolina.

David A. Cook (B) is pastor of Union Presbyterian Church in Blasdell, New York.

Jason J. Cunningham (B) is pastor of the First Presbyterian Church of Brookings, South Dakota.

Marvel Hitson (B) has been serving as a hospice chaplain for the past three years. She is currently with The Elizabeth Hospice in North County San Diego, California.

Elisabeth A. Johnson (D) is pastor of Trinity Lutheran Church in Watertown, Minnesota.

David J. Lose (D) was appointed July 1 as academic dean of Luther Theological Seminary in St. Paul, Minnesota.

Nannette Pierson (B) received her D.Min. in May from Drew University. Her published work was "Preparing Children of the Presbyterian Denomination for the Reception of the Lord's Supper."

Laura D. Savenelli (B) is director of SHAPE (Schools, Hospitals Abuse Prevention Program), a family preservation program in Lehigh County, Pennsylvania.

Carie N. Stanley (B) is interim minister of the United Presbyterian Church in Milford, Connecticut.

Case Thorp (B) is associate pastor of missions at the First Presbyterian Church in Orlando, Florida. He is also working on his D.Min. degree from Fuller Theological Seminary.

2001 **Dee Dee Azhikakath (E)** is the United Methodist Church campus minister at the University of Arizona in Tucson.

Daniel F. Flores (B) was awarded a Ph.D. in theological and religious studies at Drew University in 2004. His dissertation was titled "Respectable Methodists."

Lewis Michael Higgins (B, '02M) currently attends the Cumberland School of Law at Samford University in Birmingham, Alabama.

David McNutt (B) recently completed a one-year Master of Letters degree in theology at the University of St. Andrews, Scotland, and subsequently accepted a position as the parish assistant at St. Leonard's and Cameron Parish Churches within the Church of Scotland. His wife, Jennifer Powell McNutt ('03B), is in her third year of a Ph.D. program in the Reformation Studies Institute at the University of St. Andrews.

2002 Giselle Remy Bratcher (B) works in the Schwob Library at Columbus State University in Columbus, Ohio.

Hilary E. Cooke (B) was married in August 2004 and ordained as a transitional deacon in the Episcopal Church in June 2005.

Michael E. Hall (M) is the command chaplain at the U.S. Coast Guard Sector New York on Staten Island.

Norman Hatter (B) is pastor of the Church of the Reconciler in Clearwater, Florida.

Matthew J. Mardis-LeCroy (B) and his wife, Mary Beth ('05B), have both accepted calls in Des Moines, Iowa. He is minister of spiritual growth at Plymouth Congregational United Church, and she is associate pastor for spiritual development at Westminster Presbyterian Church.

Amber H. Neuroth (B) is director of Christian education at Westmoreland Congregational United Church of Christ in Bethesda, Maryland.

LeQuita H. Porter (B) was ordained on June 5 at Fountain Baptist Church in Summit, New Jersey. She is the founder and pastor of Kingdom Bible Fellowship, Inc., in Tampa, Florida, and the Fountain Baptist Church is its parent church. The Fellowship held its first worship service on August 14, 2005, in Tampa. It began weekly worship services on Christmas Day.

Since November 2004 Mary K. Seeger (B) has been associate pastor of Trinity Avenue Presbyterian Church in Durham, North Carolina. She writes that she loves it!

Danielle Grubb Shroyer (B) is pastor of Journey Community Church in Dallas, Texas.

Jaeshin Soh (B, '03M) was appointed last December as associate pastor in charge of an English congregation at Pilgrim Church in Paramus, New Jersey.

2003 **Karen Castro (B)** received her M.S.W. in May 2005. She is currently working as a family service specialist for the New Jersey Division of Youth and Family Services in the western Middlesex local office.

Ellen Clement (B) was ordained on May 7, 2005, and now serves the Susquehanna Charge of the United Church of Christ in Dalmatia, Pennsylvania.

Jeremy Deck (M) is pastor of Heritage Presbyterian Church in Carol Stream, Illinois.

Casey (Catherine) FitzGerald (B) is interim director of youth and family ministry at the Presbyterian Church of Chestnut Hill in Philadelphia, Pennsylvania.

Mandy Flemming (B) began serving in June as the children's minister for Grace United Methodist Church in Atlanta, Georgia. Her 10-month-old son, Jackson, accompanies her to work each day, and they are thriving as a family. She writes that she is thrilled to be back in the south, and is "so blessed" by her time at PTS.

Beth Godfrey (B) is pastor of Central Presbyterian Church in Geneseo, New York.

She was installed on October 16, and hopes friends will stop to visit "if they travel to the western Finger Lakes, Rochester, Syracuse, or Buffalo!"

Matthew G. Gough (B) has accepted a call to serve as pastor of St. Luke Presbyterian Church in San Rafael, California. He was installed on August 28.

Shawn R. Zanicky (B) is pastor of The Presbyterian Church of Dunmore in Dunmore, Pennsylvania. She was ordained on January 29, 2004.

2004 **Jessie M. Butler (B)** is minister of Christian education at Triumph Baptist Church in Philadelphia, Pennsylvania. She was ordained on July 10, 2005.

Thomas Becket Albin Franks (P)

finished a fellowship at Harvard Divinity School and is now director of advancement for St. Procopius Abbey in Lisle, Illinois.

In August, **Todd Kennedy (B)** joined the staff of the New York City Vineyard Church as an assistant pastor. He shares preaching duties among three congregations, two in Manhattan and one on Staten Island.

Mihee Kim-Kort (B) is designated associate pastor for Christian education, youth, and families at United Presbyterian Church in Flanders, New Jersey.

Christy A. Noren-Hentz (B) is children's minister at the Millbrook First United Methodist Church in Millbrook. Alabama. She married **Todd Noren ('04B)** on October 30, 2004.

Todd Noren-Hentz (B) is minister to youth at Capitol Heights United Methodist

Church in Montgomery, Alabama, and owns www.cheapread.biz, an online bookstore.

Since January Julie Prey-Harbaugh (B) has been director of the Program in Universities, Communities of Faith, Schools, and Neighborhood Organizations at the University of Pennsylvania in Philadelphia. She also serves as an on-call chaplain at Children's Hospital of Philadelphia.

Joni S. Sancken (B) has started a doctoral program in pastoral theology at Toronto School of Theology.

Joyce W. Smothers (M) was ordained on October 30, 2005, and serves as pastor of the First Presbyterian Church of Atlantic Highlands, New Jersey.

Dennis T. Solon (M) and his family moved to Dumaguete City in the Philippines in June, following his teaching placement in biblical studies at Silliman University. He is also doing weekend pastoral work at the United Church Naga in Cebu.

Howard L. West III (B) was ordained in November 2004 at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. Pictured here, from left to right, are: George B. Wirth ('73B), pastor of the First Presbyterian Church of Atlanta, Georgia, and a member of PTS's Board of Trustees; Samuel Moffett ('42B), PTS's Henry Winters Professor of Missions and Ecumenics Emeritus; Ben Pierce, Clerk of Session, Bryn Mawr Presbyterian Church; Barbara Chaapel ('73B), PTS's director of communications/publications and former moderator of the Presbytery of Philadelphia; Richard Miller ('85B), executive associate pastor of Bryn Mawr Presbyterian Church; John Galloway Jr. ('66B), pastor of Wayne Presbyterian Church, and a member of PTS's Board of Trustees; Howard L. West III; David Van Houten, chair of Philadelphia Presbytery CPM; Robert Kenworthy, former moderator of the Presbytery of Philadelphia; and Ethelyn Taylor, moderator of Philadelphia Presbytery.



Elizabeth Wilson (B) is associate pastor for youth, worship, and small groups at Lenape Valley Presbyterian Church in New Britain, Pennsylvania.

2005 **Bryan D. Bibb (D)** is assistant professor of Hebrew Bible at Furman University in Greenville, South Carolina.

Aisha Brooks-Lytle (B) is director of youth and church development at the First Presbyterian Church of Olney in Philadelphia, Pennsylvania. She and her husband, Carl, are the proud parents of their new son, Ellington Scott, who was born in October.

Katherine A. Buckley (B) is associate pastor for Christian education at South Mecklenburg Presbyterian Church in Charlotte, North Carolina.

Molly N. Casteel (B) is associate for women's advocacy in the Office of Women's Advocacy at the Presbyterian Church (USA) headquarters in Louisville, Kentucky.

Onorio Chaparro (B) is the New York director of the International Christian Brotherhood for the Christian Cultural Center in Brooklyn, New York. The Christian Cultural Center is a nondenominational church.

Hui Chen (B) is participating in a scholar-in-residence program for six months studying patristics at the University of Cambridge in Cambridge, England. She will become the dean of continuing education at Princeton Seminary in January 2006.

Antonia Michelle Daymond (B) is enrolled in a master's program at the University of Chicago Divinity School.

Patrick Lamar Daymond (B) is participating in a two-year residency program at the Fourth Presbyterian Church in Chicago, Illinois.

Kevin Germer (B) is an intern at Trinity Reformed Church in Newark, New Jersey.

Bridgett Green (B) is associate pastor of Racial Ethnic Young Women Together at the Presbyterian Church (USA) headquarters in Louisville, Kentucky.

Edward Hilton (B) is pastor of the Truckee Lutheran-Presbyterian Church—a mission partnership of the PCUSA and ELCA—in Truckee, California.

Josh Hubert (B) is associate pastor of youth and missions at the Duke University Chapel Congregation in Durham, North Carolina.

Amanda lahn (B) is pastor of the Town of Esopus United Methodist Church in Port Ewen, New York, and Lloyd United Methodist Church in Lloyd, New York.

Christina Keller (B) is pastor of Covenant United Methodist Church in Bath, Pennsylvania.

Catherine Evans Knott (B) is participating in a two-year residency program at the Fourth Presbyterian Church in Chicago, Illinois.

Sharyl Marshall (B) is associate pastor of the Presbyterian Church of Deep Run in Dublin, Pennsylvania.

Lerone Martin (B) has accepted a fellow-ship for the 2005–2006 academic year at Princeton University as a program fellow in African American Studies. He is also a research assistant for a joint research project for New York Theological Seminary and Medgar Evers College.

Matthew Miller (B) is interim director of adult ministries at the Presbyterian Church at New Providence, New Jersey.

Kerry Miller-Campbell (B) is associate pastor of Faith Presbyterian Church in Huntsville, Alabama.

Matilde Moros (B) is director of youth programs and outreach coordinator for Hispanic ministry at Westminster Presbyterian Church in Trenton, New Jersey. She has been accepted to the Ph.D. program at Drew University and will begin studying there next fall.

Dan Morrison (B) is pastor of Huntingdon Valley Presbyterian Church in Huntingdon Valley, Pennsylvania.

Riley O'Brien (B) is studying international education policy, focusing on human rights and development in developing societies,

at Harvard University's Graduate School of Education.

Eun-hyey Park (B) serves as the racial justice advocacy intern through the Presbyterian Church (USA)'s young adult intern program (one-year) in the denomination's National Ministries Office in Louisville, Kentucky.

Michael Samson (B) is studying for a Th.M. at Gordon Conwell Theological Seminary.

Matthew Schultz (B, E) is associate pastor of the First Presbyterian Church of Watertown, New York.

Steven L. Schumm (B) began serving as pastor of Hamilton Mennonite Church in Hamilton, Ontario, Canada, in August.

Aaron W. Sizer (B) is director of adult ministries at Trinity United Presbyterian Church in Santa Ana, California.

Josh Stewart (B) was ordained on October 2, 2005, by Grace Presbytery and installed on October 9 as associate pastor of the First Presbyterian Church of Fort Worth, Texas.

Lynn Stone (B) is associate pastor of Tustin Presbyterian Church in Orange County, California.

Amy Sutherlun (B) is associate pastor for discipleship at the First Presbyterian Church in Huntington, West Virginia.

Amaury Tañón-Santos (B) is pastor of the Misión Bautista Hispana de Westchester in White Plains, New York.

Jennifer Testa (B) has accepted a call as assistant minister of the Community Congregational Church in Short Hills, New Jersey. She will work with children from birth through high school.

Lindsay Ann Woods (B) was ordained and installed on October 2, 2005, as pastor of Gethsemane Presbyterian Church in Fort Worth, Texas.

Colin Yuckman (B) is pastor of United Presbyterian Church in New Kensington, Pennsylvania.

Gifts

This list includes gifts made between November 16, 2004, and September 30, 2005.

2005-2006 Annual Fund

Gifts in Memory of

Donald L. Barker ('47B)

Willis A. Baxter ('38B)

David J. Beale (1865b)

Wilson T.M. Beale (1902B)

Myron A. Bellinger Jr. ('52b)

James R. Blackwood ('45B/'46M)

William N. Boak ('57B)

John Robert Booker ('55B)

Alfred F. Brady

Arthur M. Byers Jr. ('50B)

William C. Calvert

Joseph C. Dickson ('30B)

Theresa Konya Dvorak

Wallace E. Easter ('47B)

Walter H. Eastwood ('32B)

William H. Felmeth ('42B)

Walter A. Fitton ('54B/'57M)

Philip W. Furst ('35B)

Hans-Werner Gensichen ('38M)

James L. Getaz Jr. ('49B)

Leon W. Gibson ('59D)

Alan J. Hagenbuch ('58B)

Harry Walter Haring (1893B)

W. Harvey Jenkins ('41B)

Reuel E. Johnson ('48B)

Robert K. Kelley ('48B)

Norman S. Kindt ('41B)

Theresa Konya

Harold P. Krull ('62M/'75D)

Guy E. Lambert ('45B/'53M)

James E. Latham ('54B)

Louis Raymond Lechler ('47G)

Joseph J. Lemen ('50B)

Walter Levan

John E. Luchies ('39M/'47D)

John G. Marvin ('36B)

Donald E. May ('48B)

Edward W. McCaul

Hazel T. McCord

James I. McCord

David B. McDowell ('60B/'64E)

Andrew A. McElwee ('50B)

Robert B. Murphy ('60B/'64M)

Carlton T. Olson

Leonard J. Osbrink ('45B)

Warren W. Ost ('51B)

George T. Peters ('40B)

Paul H. Pittman III ('89B)

Clifford G. Pollock ('37B)

Howard E. Pusey ('52B)

W. Robert Raborn ('50B)

Robert W. Rayburn ('38B)

John D. Raymond ('67M)

Parke Richards (1905B)

Charles B. Robinson ('40B)

George Y. Rusk ('16B)

William S. Rusk

John K. Sefcik ('53B/'68M)

Alvin Duane Smith ('45B/'47M)

Robert David Steele ('55B)

John H.P. Strome ('33B)

Ralph A. Tamaccio ('51B)

Charles E. Terry ('49B)

Herbert C. Tweedie ('41M)

David W. Weaver ('31B)

Shirley H. Whitney

Clista M. Wood

Gifts in Honor/Appreciation of

Maude E. Anderson (2000M)

James F. Armstrong ('54B)

Michael Charles Baynai ('98B)

Jon A. Black ('72B)

Wendy M.B. Boer ('73B)

Dean Robert Brown (2000B)

Eugene P. Degitz ('60B)

Patricia P. Ferguson

Whitworth Ferguson III ('99B)

Freda Ann Gardner

Thomas W. Gillespie ('54B)

Heather Sturt Haaga

Steven J. Hamilton ('83B)

Judith W. Heagstedt

Michael G. Hegeman ('96B/'98M)

Judith H. Hockenberry ('86B)

Kenneth J. Hockenberry ('84B)

Donald D. Lincoln ('80B)

Raymond E. Little ('47M)

E. Paige Maxwell McRight ('71B)

Nancy E. Muth ('79B)

Charles L. Rice

Princeton Theological Seminary

Princeton Theological Seminary Class

of 1980 Twenty-fifth Reunion

Tomu and Mieko Sakon and family

Cynthia R.P. Strickler ('86B)

Steven G.P. Strickler ('83B)

George R. Taylor ('74B)

Iain R. Torrance

Morag Torrance

Kirianne Elizabeth Weaver (2001B)

2005-2006 Alumni/ae Roll Call

Gifts in Memory of

T. Howard Akland ('40B)

Theodore S. Atkinson ('69B/'72M)

Charles S. Burgess ('50B)

Emile Cailliet

Robert Clark

Sidney R. Conger ('55B)

Edward A. Dowey Jr. ('43B)

Carol Gray Dupree

Jane Eastman

Susan Hall Galloway ('66E)

David L. Grimm

Louis H. Gunnemann ('53M)

Shirley C. Guthrie Jr. ('52B)

Neill Q. Hamilton ('51B/'53M)

George S. Hendry

Linda Lee Hofer ('71B)

Robert C. Holland ('62B)

Ward K. Holm

G. Robert Jacks ('59B)

Stephen H. Janssen ('75B)

Mr. and Mrs. Theodore Johns

James V. Johnson Jr. ('52B/'79p)

David Hugh Jones

Bryant M. Kirkland ('38B)

Donald R. Kocher ('52B)

Howard Tillman Kuist

James E. Loder ('57B)

http://www.ptsem.edu/Alumni_ae/



Alumni/ae Association Executive Council Elections Set for Spring We Want YOUR Help

For the first time in many years, the Alumni/ae Association Executive Council (AAEC) is going to undergo a change. Why? To more fairly and accurately represent the diversity of PTS's alumni/ae community. While the number of AAEC members will remain the same, the make-up of the council will be different. Traditionally, it has been composed predominately of Presbyterians holding M.Div. and some D.Min. degrees, whose ministries have been largely in parish settings.

The Seminary and members of the AAEC want to use the opportunity of the spring elections to bring the richness of the PTS alumni/ae community onto the council. The goal is to create a council of denominational, racial-ethnic, age, degree, and ministerial diversity. This is where you come in. Please think of the names of creative, committed alumni/ae who will seek the best for the Seminary and the diverse constituencies for whom they will speak.

Then go to the Seminary web site, www.ptsem.edu and find Alumni/ae, click and look for AAEC Nominations. Be prepared to give your name and the full names of your nominees, plus the cities and states in which they live, and a brief rationale for why you believe those named should be considered. All nominations will be reviewed by the current AAEC members, who will then present a slate that will appear on the Seminary web site at the beginning of March. At that time you may either vote online, or send a note with your name and address in addition to the person's name for whom you are casting your vote.

The Seminary and AAEC members are excited about the opportunities a more diverse council will create to better represent and serve you and all our alumni/ae.

•• The Seminary and AAEC members are excited about the opportunities a more diverse council will create to better represent and serve you and all our alumni/ae.

Kathleen Higgins Losher ('79b)

George R. Mather ('55B)

Robert Poore McClanahan

Hazel T. McCord

James I. McCord

Nancy B. McGruther

Fe Roble Nebres ('85E)

David A. Neely ('46B/'53M)

George T. Peters ('40B)

Otto A. Piper

Merle E. Porter ('52B/'60M)

Renee Leslie Riley ('85B)

Muriel Osgood Roe ('50e)

Anna Scott

M. Richard Shaull ('41B/'46M/'59D)

Ruthanne Kirk Stauffer

R. David Steele ('55B)

Terrie J. Stine-TeBordo ('77B)

Kalman L. Sulyok ('56D)

Virginia Wach Swift ('50e)

Daniel C. Thomas ('44B)

Ralph Brownlow Thompson ('66B)

George A. Vorsheim ('50B)

Elizabeth Ermilio Warren ('61E)

D. Campbell Wyckoff

"My teachers and classmates of 1933"

Gifts in Honor/Appreciation of

Diogenes Allen

Rachel P. Allison

Carole Baker

Brian K. Blount ('81B)

Ernest T. Campbell ('48B/'53M)

Donald Capps

Sondra L. Childers

Eugene P. Degitz ('60B)

Jane Dempsey Douglass

Thomas E. Duggan ('63M/'77P)

S. Allen Foster Jr. ('64B)

Harry A. Freebairn ('62B/'84P)

Freda Ann Gardner

Barbara A. Gillespie

Thomas W. Gillespie ('54B)

George F. Gillette ('51B)

Geddes W. Hanson ('72D)

George Laird Hunt ('43B)

Robert B. Jacoby ('51B)

James F. Kay

Katherine G. Killebrew ('82B)

Frederick F. Lansill

Sang Hyun Lee

Donald Macleod ('46G)

Elsie Anne McKee ('82D)

Bruce M. Metzger ('38B/'39M)

Daniel L. Migliore ('59B)

Mary Ann Miller

Patrick D. Miller

Eileen Flower Moffett ('55E)

Samuel H. Moffett ('42B)

John M. Mulder ('70B)

James R. Neumann ('82B)

Patricia Neumann

Princeton Theological Seminary

Princeton Theological Seminary Class

of 1944 Sixtieth Anniversary

Princeton Theological Seminary Field

Education Staff

Princeton Theological Seminary Professors

Mary Elizabeth Robinson

Rutgers University Protestant

Campus Ministries

Charles A. Ryerson III

Nancy L. Schongalla-Bowman ('79B)

Choon-Leong Seow ('80B)

Cullen I K Story ('64D)

Mark L. Taylor

Mark L. Taylo

Martin Tel

Leonora Tubbs Tisdale ('92D)

Iain R. Torrance

Morag Torrance

Joseph Kirk Weisz (2005B)

Stephen C. Williams ('80B)

"Five years for which PTS prepared me

for service in the world"

"For a solid grounding in theology

and preaching"

"Good seminary education"

"Gratitude for Old Testament fellowship"

"In honor of Buddy"

"My college experience"

"My years at Princeton '67-'68"

2005-2006 Scholarship Fund

Gifts in Memory of

Alexander T. Coyle ('30B)

Carolyn Cuttino

W.H. Cuttino

Alice Frantzen

Peter Frantzen

Archie B. Freeman

Dorothy S. Freeman ('61E)

Robert C. Holland ('62B)

W. Burney Overton ('42B)

G. Hall Todd ('38B)

Gifts in Honor/Appreciation of

Deena L. Candler ('81B)

David D. Hunte ('88B)

Deborah S. Mansell ('97B)

William Franklin Mansell ('97B)

John Edwin Slater ('47B)

Princeton Theological Seminary

Touring Choir

Martin Tel

Elaine L. Woroby ('86B)

Richard L. Young ('89B)

"Assistance to Colgate alumnus

who attends Princeton"

The Buck Breland Memorial Medical Emergency

In Memory of

Endowment Fund

Osmond P. Breland (2000b)

The Harwood and Willa Childs Memorial Scholarship

In Memory of

George A. Graham

Endowment Fund

In Honor/Appreciation of

Richard S. Armstrong ('58B)

Margaret Armstrong

The Class of 1953 Scholarship Endowment Fund

In Memory of

Clarence Sidney Hoffman ('10B)

The Class of 1955— 50th Anniversary Gift

In Memory of

Jane G. Irwin

R. Stanley Wallace ('55B)

In Honor/Appreciation of

Bruce M. Metzger ('38B/'39M)

The David Livingstone Crawford Memorial Scholarship Endowment Fund

In Memory of

David L. Crawford ('47B)

Nancy Murray

In Honor/Appreciation of

Barbara Sturgis Crawford ('51e)

Faithful Practices Project

In Honor/Appreciation of

Louise U. Johnson ('76B)

The William Harte Felmeth Chair for Pastoral Theology

In Memory of

William Harte Felmeth ('42B)

The Reverend Dr. William Harte Felmeth Memorial Scholarship Endowment Fund

In Memory of

William Harte Felmeth ('42B)

The Geddes W. Hanson Resource Center/Lectureship Fund

In Honor/Appreciation of

Geddes W. Hanson ('72D)

The Edler G. Hawkins Prize

In Memory of

Edler G. Hawkins

In Honor/Appreciation of

Geddes W. Hanson ('72D)

The John Lafayette Herrick Memorial Scholarship Endowment Fund

In Memory of

James I. McCord

The Hispanic Theological Initiative

In Honor/Appreciation of

Justo L. Gonzalez

The International Students Emergency Fund

In Memory of

Charles T. McKee

The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of

Anne McMullan Jackson Samuel Allen Jackson ('32b) Thomas C. Jackson ('52B)

The Reverend Dr. Gerald R. Johnson Memorial Prize Endowment Fund

In Memory of

Eleanor J. Brouillard

Gerald R. Johnson ('43B)

The Paul W. and William R. Johnston Scholarship Endowment Fund

In Memory of

Charles A. Washington

The Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of

Robert S. Cline

Bryant M. Kirkland ('38B)

John A. Mackay ('15B)

James I. McCord

Donald C. McFerren ('66B/'70M)

Viggo Norskov Olsen ('60M)

In Honor/Appreciation of

Thomas W. Gillespie ('54B)

Lola Shiflet Kirkland

Princeton Theological Seminary professors

Iain R. Torrance

"My education at Princeton"

The Lawder Scholarship Endowment Fund

In Memory of

William E. Lawder

Spring 2006 Alumni/ae Gatherings

President Torrance will meet with alumni/ae and friends at these locations around the country. For more details and to register, visit http://www.ptsem.edu/alumni_ae/alumevents.php or call 609-497-7785.

January 25 Fort Lauderdale, Florida

February 13 Minneapolis/St. Paul, Minnesota

March 6 Newport Beach, California

March 7 San Diego, California

March 8 Phoenix, Arizona

March 20 Baltimore, Maryland

June 21 Birmingham, Alabama (General Assembly Luncheon)

We apologize!

Princeton Seminary's Communications/Publications Office wishes to apologize to readers for an error in the 2004–2005 annual report to donors. The report incorrectly listed Dr. Martin Tel's visit to Tainan Theological College and Seminary in Taiwan under the country heading of China.

We realize, of course, that the nation of Taiwan is independent of China, and has a long and sometimes painful history. And that the Christian mission, and the present-day Christian church, are important parts of Taiwan's history and culture. Princeton Seminary also has a number of alumni/ae and students who serve faithfully in the Taiwanese church.

The error was inadvertent, and slipped by in proofreading. We sincerely apologize, and look forward to future opportunities to feature the work of the church in Taiwan.

Hope for the Church of the Future



Dorothy Hanle (left) and lain and Morag Torrance visited *The Gates* in New York City's Central Park, a temporary sculpture of fabric panels created by artists Christo and Jeanne-Claude, in 2005.

"God moves in mysterious ways," says Dorothy Hanle, describing the path that brought her to the First Presbyterian Church in Dayton, New Jersey, to the books of Scottish minister and writer J. Philip Newell, and to Princeton Seminary's campus, where she met Dr. Iain Torrance and his wife, Morag, and attended Torrance's inauguration as president last March.

Born and baptized into the Presbyterian church, Hanle, a successful business-woman in Dayton, left the church for a while as an adult. She found her way back when three years ago she met the Reverend Kathy Nelson, PTS alumna and trustee and the pastor of the Dayton church, at a community meeting. She began attending services ("The Reverend Nelson is such a powerful preacher," she says) and is now an elder in the congregation.

In conversations about faith, Nelson introduced her to Newell, internationally known for his work in Celtic spirituality, through his books. What she read about the history and prayers of the Celts inspired Hanle so much that she helped fund Newell's visit to the Dayton

church and to Princeton Seminary last year. There she met Princeton's new president, and "we became good friends; he is brilliant, and interested in such a wide variety of subjects."

Now Hanle is helping to fund the education of Princeton students.

Impressed with Torrance's vision for the Seminary, and his commitment to the "role of people of faith and hope" in the world today, she has made a gift to the Seminary in honor of his inauguration. The Seminary has used her gift to establish the Iain R. Torrance Inauguration Scholarship Endowment Fund and it is already helping seminarians. "I feel an attachment to these students," she says. "They give us hope for the church of the future. And I hope others will join me in supporting them, and in honoring Dr. Torrance, by making contributions to the Torrance Inauguration Scholarship Endowment Fund."

For more information about the Fund, and to make contributions, please contact the Department of Seminary Relations at 1-800-622-6767, ext. 7756, or seminary.relations@ptsem.edu.

The Salvatore Migliore Memorial Scholarship Endowment Fund

In Memory ofSalvatore Migliore

In Honor/Appreciation of Daniel J. Migliore ('59B)

The Reverend Dr. Gerald S. and Judith A. Mills Seminar in Parish Ministry

In Memory ofLouise M. Betz

In Honor/Appreciation of Gerald S. Mills ('56B/'75P) Judith A. Mills Presbyterian Church in Morristown New Jersey—The Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund

In Memory ofThomas S. Mutch

President's Fund

In Honor/Appreciation of Iain R. Torrance

The Scott Schuller Memorial Fund

In Memory ofScott Schuller

Speer Library Renovation Project

In Memory of
J. Christiaan Beker
Arthur M. Byers ('50B)
Robert S. Cline
Susan Hall Galloway ('66E)

Rollin D. Kirk ('73B)
William McElwee Miller ('18B/'19M)
John W. Robbins Jr.
Frank M. Vanderhoof ('44b)
Raymond C. Walker ('10B)

In Honor/Appreciation of
Kate Skrebutenas ('78U)
David B. Watermulder ('45B/'48M)
Princeton Theological Seminary professors
"My education at Princeton"
"My years at Princeton 1967–68"

The Thomas K. Tewell Scholarship Endowment Fund

Suzanne S. Tewell ('73B)

Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609-497-7756 or by email at seminary.relations@ptsem.edu.

The Samuel Wilson Blizzard ('39B/'41M) Award

The William N. Boak ('57B) Scholarship Endowment Fund

The Newton W. and Betty C. Bryant Scholarship

Endowment Fund

The Charles Samuel Burgess ('50B) Memorial

Endowment Fund

The Joseph and Rose Carlucci Memorial Scholarship

Endowment Fund

The Reverend Dr. Frederick E. Christian ('34B) Scholarship

Endowment Fund

The John R. and Isabel Hyde Donelik Scholarship

Endowment Fund

The Edward A. Dowey Jr. ('43B) Prize in Reformation Studies

The James L. Ewalt ('40B) Scholarship Endowment Fund

The James and Lois Francis Scholarship Endowment Fund The G. Robert Jacks ('59B) Scholarship Endowment Fund

The Richard H. Lackey Jr. Memorial Scholarship

Endowment Fund

The John S. and Mary B. Linen Memorial Scholarship Endowment Fund

The James I. McCord Presidential Chair

The Fred and Louise A. Morasch Seminar in Pastoral Care

The Dan C. Thomas ('44B) Internship Endowment Fund

The Iain R. Torrance Inauguration Scholarship

Endowment Fund

The Mrs. Harry Bushnell Weld Scholarship Endowment Fund The Allan Rodgers Winn ('37B) Endowment for Student Field Education



Blessed are the dead...who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their deeds will follow them.

Revelation 14:13

| 1930: | Ernest W. Zentgraf January 2, 1992 Honey Brook, Pennsylvania |
|-------|--|
| 1931: | Henry W. Coray |

1931: Henry W. Coray October 20, 2002 Goleta, California

> Chapin Day May 1, 1978 Sanford, Florida

William Ooms December 1, 1986 Newark, Ohio

Roy C. Whisenhunt September 29, 1996 Lexington, North Carolina

1932: Donald M. Englert January 13, 2005 Lancaster, Pennsylvania

> Theodore P. Fricke September 26, 2004 Columbus, Ohio

Gerald Ramaker May 11, 1991 Fort Lauderdale, Florida

1933: Bruce D. Compton February 28, 2005 Litchfield Park, Arizona

> Cecil H. Rose February 22, 2005 Gloucester, Massachusetts

1934: Maurice Marcus July 7, 2004 Sacramento, California

1936: George Borthwick December 5, 2004 Troy, New York

1939: Robert R. Smyrl April 25, 2005 Willow Street, Pennsylvania

1940: Robert W. Lazear Jr. April 21, 2004 Duarte, California Robert Loyer June 11, 2003 Eckert, Colorado

William O. Ragsdale July 8, 2005 Russellville, Arkansas

Gerald Ramaker May 11, 1991 Fort Lauderdale, Florida

1941: A. Howard Hopper July 16, 2005 Enumclaw, Washington

David D. Robinson October 21, 2005 Beaumont, Texas

Robert E. Shields October 4, 2005 Vancouver, Washington

1942: Donald B. Bailey December 13, 2004 Austell, Georgia

> Alexander A. Balden October 13, 2004 Worthington, Ohio

> Merrill R. Nelson April 24, 2005 Pasadena, California

1943: John R. Bodo June 30, 2005 Los Altos, California

> Tom Fuhr April 18, 2005 Maryville, Tennessee

Arthur J. Gibson September 27, 2005 Georgetown, Delaware

Theodore A. Gill Sr. June 10, 2005 Princeton, New Jersey

Otto Gruber November 19, 2004 Mission Viejo, California Franklin V. Hinkle Jr. March 6, 2005 Palm Desert, California

Edwin K. Roberts January 7, 2005 San Marino, California

1944: David S. DeRogatis February 14, 2005 Newton, Massachusetts

> Truman M. Jolley October 20, 2005 Olympia, Washington

Edward Clarke McCance Jr. January 22, 2005 Ormond Beach, Florida

Frank Marshall Vanderhoof April 10, 2005 Pebble Beach, California

1945: David E. Dilworth March 4, 2005 Pasadena, California

> Onesimus J. Rundus July 11, 2005 Evansville, Indiana

Charles J. Stoppels January 29, 2005 Williamsburg, Michigan

1946: Edward V. Stein April 29, 2005 San Rafael, California

1947: Daniel A. Baker November 17, 2004 Houston, Texas

> Lillian C. Driskill August 10, 2004 Duarte, California

J. Carlton Forshee September 20, 2004 Woodland, Minnesota

William Robert Jones December 16, 2003 Grand Ledge, Michigan

Evelyn P. Lytle February 8, 2005 Houston, Texas

William F. Parker April 16, 2005 Philadelphia, Pennsylvania



J. Sherrard Rice April 9, 2005 Columbia, South Carolina

Gervase J. Zanotti July 4, 2004 DeForest, Wisconsin

1948: Beauford Bryant September 27, 1997 Johnson City, Tennessee

> Earle W. Hutchison September 5, 2005 Old Bridge, New Jersey

Faith Williamson Lytle April 29, 2005 San Antonio, Texas

1949: Frank M. Caughey Jr. January 30, 2003 Lawrence, Kansas

> William G. Chalmers February 2, 2005 Fair Oaks, California

A. Kenneth Magner Jr. November 21, 2004 Virginia Beach, Virginia

1950: Catherine M. Berger April 1, 2005 Bedford, Pennsylvania

> Raymond W. Moody September 2, 2004 Woodland, Washington

John W. Sheibley June 15, 2005 Bourne, Massachusetts

L. Duane Woodfin December 7, 2004 Salinas, California

1951: Kenneth E. Chittick May 23, 2005 Columbia, South Carolina

> Oma Asher Hausam November 17, 2004 Dixon, Kentucky

W. Ralph Lufkin December 29, 2001 Knoxville, Tennessee

V. Jean Mould October 29, 2001 Annandale, Virginia Thomas W. Nyquist August 8, 2005 Topeka, Kansas

Robert A. Reed May 27, 2005 Chanhassen, Minnesota

1952: Margaret Louise Anderson January 21, 2004 Schenectady, New York

> Ruth Grob January 26, 2005 Duarte, California

Thomas C. Jackson January 1, 2005 Albuquerque, New Mexico

William Irwin McElwain June 17, 2004 St. Catharines, Ontario Canada

Emory R. Moore March 21, 2005 Leaneder, Texas

Edward H. Schulte August 31, 2005 Monroe Township, New Jersey

1953: William H. Gray Jr. October 16, 2004 Brooklyn, New York

> Paul Haldane McClanahan notified June 2005 Lakeland, Florida

1954: Stewart D. Govig April 10, 2005 Tacoma, Washington

1955: Robert A. Barnett April 8, 2005 Richmond, Virginia

> R. Stanley Wallace September 24, 2004 Fairfield, Ohio

1956: Robert H. Crawford March 7, 2005 Phillipsburg, New Jersey

> Frank Chi-Fang Kuo March 13, 2005 Irvine, California

Arvest Neal Lawson January 8, 2003 Fayetteville, Arkansas

Robert W. Lyon Sr. January 28, 2004 Wilmore, Kentucky

Duncan McLachlan July 26, 2005 Renfrewshire, Scotland

Vernon E. Shankle March 7, 2005 Hudson, Florida

1957: David C. Rightor October 11, 2001 Columbus, Ohio

> Francis Vitez December 26, 2004 Perth Amboy, New Jersey

David J. Welker October 16, 2005 Estes Park, Colorado

1959: Frederick H. Bronkema Jr. April 3, 2005 Penney Farms, Florida

> John M. Cooney June 13, 2005 Bridgewater, New Jersey

John W. Davis April 3, 2005 State College, Pennsylvania

Ian Gillman July 3, 2005 Corinda, Queensland Australia

Walter J. Mehl August 19, 2005 Sun City, Arizona

1960: Loy Alan McGinnis January 9, 2005 Glendale, California

> S. Dunham Wilson April 11, 2004 Sun City West, Arizona

1961: Robert Dunlop Buchanan-Smith notified April 2005 Isle of Eriska, Ledaig Connel, Argyll Scotland

In Memoriam

| 1962: | Richard L. Stephan February 28, 2005 Shepherdstown, West Virginia | 1970: | John Philipose August 23, 2005 India | 1 | Edwin W. Miller August 16, 2003 Media, Pennsylvania |
|-------|---|-------|---|-------|--|
| 1963: | Melvin A. Cassady September 12, 2005 Waverly, Ohio | 1971: | Jose A. Chao March 19, 2000 Carrollton, Texas | | Virginia Stout Sullivan December 17, 2001 Westerly, Rhode Island |
| | William M. Frierson June 1, 2005 Valdosta, Georgia | 1972: | William L. King October 2, 2004 Philadelphia, Pennsylvania | 1982: | Dwight Hoyer January 24, 2005 Winston-Salem, North Carolina |
| | Jerry D. Pence November 30, 2003 Tucson, Arizona | | Boyd A. Puryear November 9, 2000 Grove City, Pennsylvania | 1984: | Eva Batruni July 23, 2005 Danville, California |
| 1964: | Edwin B. Courson October 4, 2003 Dallas, Texas | 1973: | Bakeran Ethel Magala Devi February 26, 2004 Vellore, South India | | Walter M. Crofton December 24, 2004 Houston, Texas |
| | Samuel Y. Tamashiro November 13, 2004 Reston, Virginia | | Robert William Sapp January 8, 2005 Griffin, Georgia | | Frances M. Easter notified March 2005 Independence, Missouri |
| | Vaughn Christian Thurman May 18, 2005 Hampstead, Maryland | 1974: | Joseph P. O'Neill October 21, 2005 Princeton, New Jersey | 1985: | Renee L. Riley April 6, 2005 Stanford, California |
| | Rodney W. Westveer December 19, 2004 Grand Rapids, Michigan | 1975: | Mary G. Ludvigsen August 25, 2005 Monticello, Illinois | 1987: | Vaughn A. Jackson October 17, 2005 Newark, New Jersey |
| 1965: | Richard L. McAfee August 29, 2004 Oklahoma City, Oklahoma | 1976: | Granvil Millard Morgan May 24, 2005 Atoka, Tennessee | 1991: | Mary Ann Maltby March 20, 2005 Monmouth Junction, |
| | Filbert L. Moore Jr. August 15, 2005 Raleigh, North Carolina | 1978: | Maurice Blaise May 10, 2004 Key West, Florida | 1994: | New Jersey Carolyn N. Pratt November 29, 2004 |
| 1966: | Bruce Gregor Ingles January 12, 2005 Flat Rock, North Carolina | | F. Raymond Caulder April 20, 2005 Mount Pleasant, South Carolina | 2002: | Kansas City, Missouri Tiffany Noelle Phillips September 6, 2003 |
| | Ralph B. Thompson January 18, 2005 Lakewood, New Jersey | | Robert C. Davis notified November 12, 2004 Wittensville, Kentucky | | Brown Deer, Wisconsin |
| 1967: | Dale D. Strong October 29, 2004 Sarasota, Florida | | Martin Schlussel January 1, 2001 Deerfield Beach, Florida | | Henry Luce III, Trustee Emeritus, September 7, 2005 |
| 1968: | Clarence P. Grant May 16, 2005 Mount Vernon, New York | 1979: | Kathleen Ann Higgins Losher September 6, 2004 Edmond, Oklahoma | | D. Campbell Wyckoff, Thomas W. Synnott Professor of |
| 1969: | Vincent O. Eareckson June 29, 2003 Chester, Pennsylvania | 1980: | Steven R. Brandt August 25, 2004 Reedley, California | | Christian Education Emeritus April 5, 2005 Albuquerque, New Mexico |
| | Norman O. Mattson June 3, 2005 Plainfield, New Jersey | | Dorothy Sullivan Heitz April 27, 2005 East Brunswick, New Jersey | | |

"For the Gospel I was appointed a teacher"

Remembering Cam Wyckoff





David H. Wal

For many years
I worked as an
administrator in
Princeton's School
of Christian
Education, located
in Tennent Hall. As
I opened the door

to the building's foyer each morning, a beautiful ceramic tile embedded in the wall caught my eye. In the foreground of this Mercer tile sits William Tennent with a book in his right hand, his left hand gesticulating to make a point to the three students seated before him. Next to him are a globe, a symbol of world mission, and a hickory stick, a symbol of teaching authority and classroom discipline. In the background is his Log College, the first area school for the teaching of ministers, and the historical forerunner of both Princeton University and Princeton Seminary. The Log College held classes for almost 20 years before closing in 1746 following Tennent's death.

William Tennent was a Scot, a 1695 University of Edinburgh graduate, who left Scotland for Philadelphia. He planted a new Presbyterian meetinghouse on the banks of the Neshaminy River in 1726 and also founded a school built of logs. Now when I see the tile, I think about one of Tennent's successors, Dr. D. Campbell Wyckoff, the professor who taught and nurtured me as a student and colleague at PTS. Wyckoff served for 30 years as the Thomas Synnott Professor of Christian Education. He died earlier this year at the age of 85 at his home in Albuquerque, New Mexico.

A descendant of a Dutchman who arrived in New Amsterdam (now New York City) in 1637, Wyckoff taught at the Asheville Farm School (now Warren Wilson College) and served on the Presbyterian Board of National Mission. He was a teacher and elder at the Lawrenceville Presbyterian Church, established in 1716, just a few years prior to the Log College. He was a teacher of teachers



who helped organize and improve the frameworks for Christian education, its theory and practice, its curriculum, and its administration in churches, schools, and centers of higher education across the nation.

Like Tennent, Wyckoff was a teacher, missionary, and pioneer. Both men educated generations of Americans in the academy and the church. Both through their own curriculum plans strengthened the Christian education of teachers and preachers. In fact, one could say that Tennent introduced me to Cam Wyckoff. When I entered Princeton's M.A. program in Christian education in 1979 after joining Neshaminy Warwick Presbyterian Church, Tennent's congregation, where I taught sixth-grade Sunday school, I wanted to integrate my love of teaching with my faith. My first day on campus I met Wyckoff.

I soon learned that his identity as a Christian educator was thoroughly wrapped up in the Tennent tradition. Wyckoff wrote of himself, "...in citizenship, I am an American; in religious faith, a Presbyterian.... Functionally, I am a layman, a missionary, a professor of Christian education, and more generally a learner-teacher." Wyckoff was and will always be the quintessential Christian educator.

Wyckoff loved teaching in the church, and in particular, he loved the Sunday school. In one article he compared the

Sunday school movement to crabgrass—no matter what one does to get rid of it, it always manages to reappear.

And he practiced what he wrote, teaching the adult education class at the First Presbyterian Church in Albuquerque until a few years before his death.

He supported and mentored many Christian educators through national professional organizations. The Association of Presbyterian Church Educators named him its first Educator of the Year in 1978.

He was a superb administrator, teaching his students by word and example to value the gift of administration. He knew how to supervise, when to intervene, and when to step aside. He understood that administration could assist or hinder one in ministry, and was himself a disciplined planner. He was the most organized person I have ever known: meticulous is the word that comes to mind, papers in files, all properly categorized, and instantly accessible.

Words from his 1955 Princeton
Seminary inaugural address, "Toward an
Informed and Valid Practice in Christian
Education," are as timely today as they were
50 years ago. "Christian education can meet
our times adequately with a nurture of the
Christian life that will replace incomprehensibility with understanding, diffuse overstimulation with calm concentration on
that which is worthy, a divided society with
a new unity based on respect and trust,
disruption with stability, fear with courage,
lethargy with challenge, and loneliness with
community. That Christian life is one which
I wish for all of God's children."

When Cam Wyckoff retired from the faculty in 1983, the staff of the School of Christian Education gave him a replica of the Log College tile. As a devoted teacher of Christ's mission, he has surely taken his place alongside the man pictured in that clay.

David Wall is interim director of continuing education at PTS.

Calendar

Art Exhibit

Wednesday, January 4 through Friday, February 10

Zenna Broomer "Urban Abstractions" Erdman Art Gallery, Erdman Hall



Opening Communion Service for the Spring Semester

Monday, January 23

Dr. Peter Paris, Elmer G. Homrighausen Professor of Christian Social Ethics 10:00 a.m., Miller Chapel

Princeton Seminar Weekends for Prospective Students

January 26–29, February 9–12, and February 23–26

Call 800-622-6767, ext. 1940, or email vocations@ptsem.edu for more information.

Art Exhibit

Tuesday, February 21 through Tuesday, March 21

Jay Shin "Amazing Grace in Nature" Erdman Art Gallery, Erdman Hall



The Women in Church and Ministry Lecture

Thursday, February 23

The Reverend LaVerne McCain Gill, pastor of Webster United Church of Christ in Dexter, Michigan

Topic: "Wanted: Women in Ministry— Requirements: Susanna's Faith, Vashti's Courage, and Mary's Obedience" 7:30 p.m., Auditorium, Mackay Campus Center

Alexander Thompson Lecture

Thursday, March 2

Professor Fernando F. Segovia, Oberlin Alumni Professor of New Testament and Early Christianity, Vanderbilt University Divinity School 7:00 p.m., Main Lounge, Mackay Campus Center

David Weadon Memorial Organ Concert Clavier-Übung III by J.S. Bach

Friday, March 17

featuring Dutch organist Pieter van Dijk 7:30 p.m., Miller Chapel

Concert Requiem by W.A. Mozart

Sunday, March 26

Performed by the choirs of Princeton Theological Seminary, Nassau Presbyterian Church, and the Witherspoon Street Presbyterian Church with orchestra Richardson Auditorium, Princeton University For time of concert and ticket information, call the Chapel Office at 609-497-7890.

For more information about these events, visit www.ptsem.edu or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or commpub@ptsem.edu.



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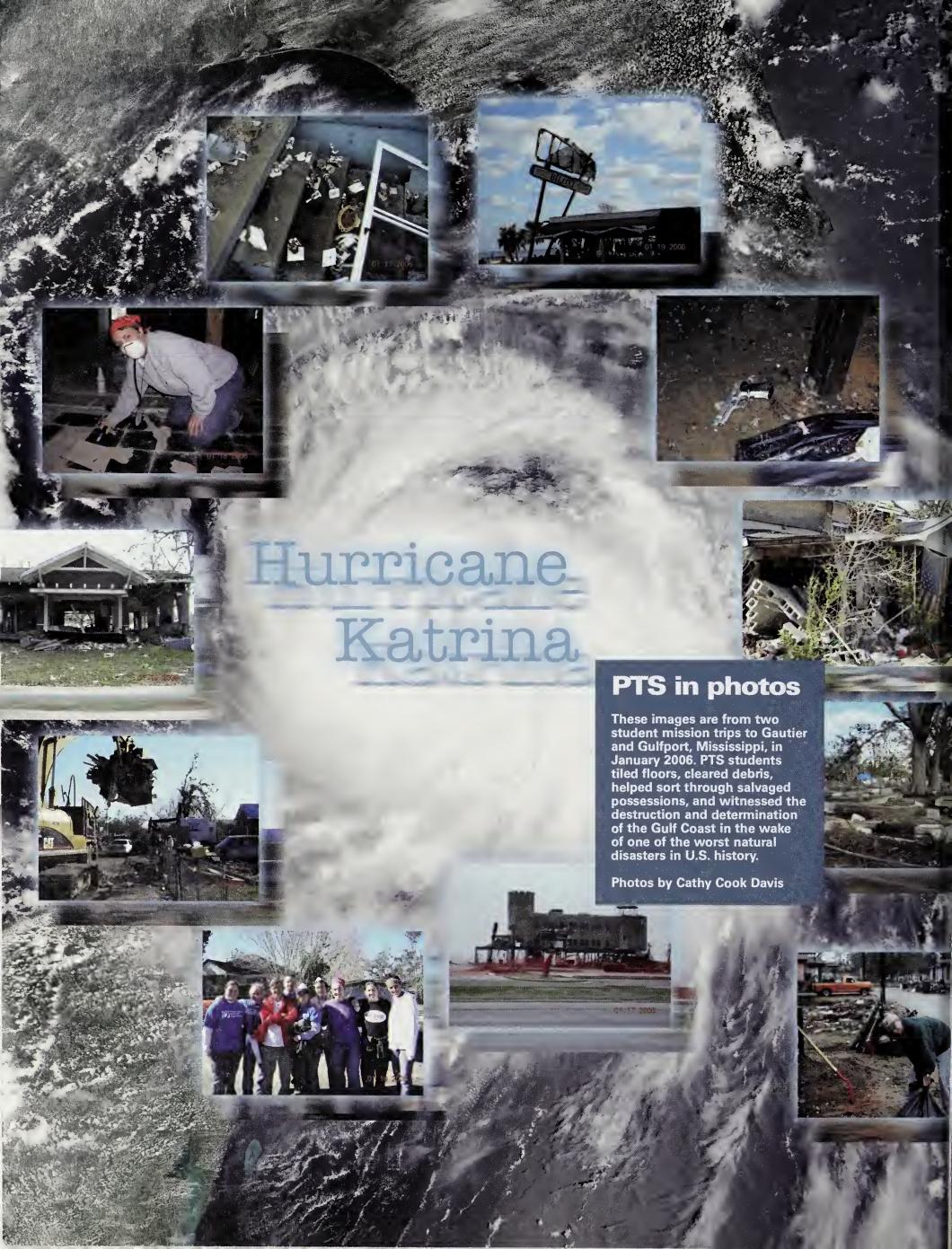


Princeton Theological Seminary



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Winter/Spring 2006 Volume 10 Number 2

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On the Cover

For Such a Time as This. Youth leaders gathered in Seattle to address a wide range of topics, including vocation, renewal, worship, and the opportunities and challenges that youth face today, and that the church faces in ministering to them.

in this issue

Features

Check us out online!

And send our web address to friends, parishioners, and those you love. *inSpire* is online at www.ptsem.edu/inspire/.



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Johnny Cash is well known for his music, but less well known for the influence of his Christian faith upon it.

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Abraham Kuyper's contributions are the focus of a special library collection and research center, a prize in Reformed theology, and a lectureship.

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Accompanying War with Peace: A Christian Witness in Baghdad

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from the president's desk

Dear Friends and Colleagues,

When they called me as president, the Seminary's Board of Trustees was clear that they wanted me to institute changes. I understood what that entailed, and, to some extent, what it would cost. Let me be clear first that change does not reflect ill on the past. In a well-run and stable institution, change is generational. A colleague put it beautifully: change is a process of realignment, not a matter of rejecting what went before. It is in that spirit that we are together involved in a process of self-discovery and realignment. The process embraces our curriculum, our organization, our way of communicating.

Any process of intentional change should begin with serious consideration of who we are. First, we are very blessed. That strikes me more and more each day. We are blessed with astonishing resources, and remarkable, creative people in the faculty, the staff, the trustees, and the students. We are, as my colleague and friend Darrell Guder

Photo: Jon Roemer

would put it, "a missional school." Whatever changes we encourage will be centered in that conviction. And who we are cannot be separated from what we do. Any dislocation between being and acting would mean that something was out of alignment.

This clarifies our vision and challenges us. Together my colleagues and I believe that our vision is constantly to be alive to the calling of Jesus Christ today, maintaining integrity with our past while listening and reaching out to a changing church and world. In pursuit of this vision, we are a hybrid institution, one that embodies both unrivalled research and pedagogy, and also leadership formation for and service to the church. Our vision is to be a community of hospitality and dynamism, learning and transformation.

This issue of *inSpire* celebrates just such a vision. Please join me in taking pride in the recognition granted Kathie Sakenfeld in her nomination as president of the Society of Biblical Literature, and in Ross Wagner's appointment to an Alexander von Humboldt Scholarship to study at the University of Goettingen. Please enjoy Clift Black's topical engagement with Johnny Cash. Please take note of the courage and witness of Beth Pyles's presence in Iraq, and of the way Chip Dobbs-Allsopp's class in Bible felt so engaged with the world outside the classroom that they traveled to Mississippi to work in hurricane relief.

These undertakings and conversations, in none of which I am directly involved, are at the very heart of our identity. We are developing a strategic plan. Outward-looking activities and discussions such as these are and will be the characteristic marks of our identity. And that is the spirit in which I want our community to approach the upcoming General Assembly of the Presbyterian Church (USA) in Birmingham. As church, we are encouraged to respond and work in an outward-looking and reconciling way, even, and especially, in a divisive world.

Yours sincerely,

Iain R. Torrance



Interfaith Inspiration

I am writing to strongly commend Dr. Torrance for his leadership in supporting interfaith dialogue. My heart is sick as I witness other Christians supporting division and power plays and hostility. Reading through the *inSpire* interactive excerpts [summer/fall 2005] was INSPIRING! I am pleased to see positive responses from churches led by ministers of all ages. I do hope this leadership given by Dr. Torrance and Princeton Seminary gets national and international recognition.

I'm inspired! Tom Phillips ('61B) Greeley, Colorado

I read with interest the article "Breaking Bread Together" [summer/fall 2005] and the invitation to Muslims to the PTS campus. The world needs more of that. Thank you.

Art Suggs ('83B) Endicott, New York

The cover of the summer/fall 2005 *inSpire* caught my eye. Reading "Breaking Bread Together" raised my hopes. In a time of increasing religious tension and extremism (at home and abroad), I was encouraged to find the Seminary committed to the work of reconciliation through interfaith dialogue.

As a student in the Seminary's India Summer Program in 1993 and in the Seminarians Interacting interfaith dialogue program with the National Conference of Christians and Jews (now the National Conference of Community and Justice), I personally learned an invaluable lesson when engaging a person of another faith. The understanding of another's faith has an ironic way of deepening the understanding of one's own faith.

In our post-9/11 world, it is hard to imagine a more valuable goal of any educational institution than to span the gaps of ignorance and hate with bridges of understanding and love. I am encouraged by the commitment of Princeton Seminary to extend an open mind and reconciling spirit—across an increasingly religiously divisive world—to cross over fear toward faith.

Jess Crawford ('94B) Pine Grove, Colorado

Cross-Cultural Exchange in Cuba

Thank you for the excellent issue of *inSpire*, summer/fall 2005. The article "Breaking Bread Together" was very helpful.

Since I recently attended a PTS alumni/ae luncheon with President Torrance, I was particularly interested in his vision for our beloved Seminary. He emphasized the plan to help students and faculty have more cross-cultural experiences.

I recently returned from two weeks of lectures at the Seminario Evangelico de Teologia in Matanzas, Cuba. This seminary was founded in 1946 by PTS alumnus Alfonso Rodriguez Hidalgo ('46B, '55D). I delivered the annual Mauricio Lopez Fe y Sociedad Lectures. My subject was "Christian Mysticism and Social Transformation."

Our sister denomination in Cuba, the Presbyterian Reformed Church, is struggling to gain back the membership it had in the late 1950s—approximately 10,000 members and 30 pastors. There are four Presbyterian seminarians this year—one is a 32-year-old medical doctor who has chosen ministry as a second vocation.

John H. Sinclair ('47B, '53M) Roseville, Minnesota

PTS's First Woman B.D. Graduate

I found online a copy of the summer/fall 2000 issue of *inSpire* in which the passing of Muriel V.O. Jennings, Class of 1932, was mentioned in "In Memoriam." Also a brief episode in the issue gives two wonderful stories about this fabulous woman, whom I knew very well when I was a child

and teenager, and whose ministry was no less effective in that she couldn't be ordained to the ministry of Word and Sacrament in her day.

Muriel and Harvey Jennings came into my life in my childhood in the 1950s when they ran the summer camping program at Montrose Bible Conference in Northern Pennsylvania. Though trained as Presbyterians, and essentially Reformed in theology, they had migrated to the Baptist Church because they could not deal with the liberalization of theology in the Presbyterian Church.

Nonetheless, this young Presbyterian met and was deeply influenced by their work at that camp over many years of attending as a camper and later as a counselor, even into adulthood in the mid-1970s. They never convinced me to follow their conservative theology, but their witness as persons of integrity who knew Christ as Lord of their lives and showed it in every breath they took deeply moved me and no doubt led me into the church as a profession (I serve as organist and choirmaster at Pine Street Presbyterian Church in Harrisburg, Pennsylvania).

The last time I saw Mrs. Jennings was in 1990. After that I did not get back to Montrose at all. However, I still think of her fondly, and of the effect she had on my young life.

Thomas Clark-Jones Harrisburg, Pennsylvania

Editors' note:

The piece on Muriel Van
Orden Jennings can be found at
http://www.ptsem.edu/Publications/
inspire2/5.1/onoff/features.htm.

Salute from Scotland

I write on behalf of my wife and myself to say a very warm "Thank you" for sending us a copy of the summer/fall 2005 issue of *inSpire*. It is a very evocative reminder of the

short but memorable visit we paid to the Seminary in October. We have spoken of it often—the spirit of the place, the generous hospitality we received, and the delightful people we met, among them, I see, the new chair of the Board of Trustees, Mary Lee Fitzgerald. We were greatly privileged.

May I add that, although I have not seen many American alumni/ae magazines, I am not surprised that your correspondent on page 4 says that inSpire is the best!

Sir William Fraser Gifford, East Lothian, Scotland University of Glasgow

Corrections

In the fine story "An Egyptian Sojourn" [summer/fall 2005, p. 24], the name David Crafton should be David Grafton. He is a rostered pastor of the Evangelical Lutheran Church in America.

John C. Melin ('69M) Toms River, New Jersey

In "A Window on the Class of 2006" [summer/fall 2005], it says, "The class's average age is 25, the youngest ever at the seminary."

I would like to question this! Back in the 1930s and 1940s, most of the men (there were no women then in the B.D. program) arrived at PTS right out of college, which I suspect would have made the average age during many of those years under 25.

Anyway, thought this was worth mentioning to you!

Keep up the good work with inSpire. Tom Goslin ('44B) Tallahassee, Florida

I was pleased and surprised to see my picture, along with Jim Kay, Mary Holtey, and Nancy Emerson, on page 13 of the summer/fall issue. I must offer one small correction, though—much as I would love to have sailed through the Ph.D. program in two years (!), I should, rather, be designated as '98B, '04D.

D. Matthew Stith ('98B, '04D) West Fargo, North Dakota

Please write-we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:
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P.O. Box 821, Princeton, NJ 08542-0803 email: inspire@ptsem.edu.
Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.



As PTS celebrates the tenth anniversary of the Forums on Youth Ministry, we are pleased that more than 50 alums responded to a question about how they experienced ministry to them when they were young people. We have printed as many of the responses as possible, and the rest of them will appear on the PTS web site in the online version of *inSpire*.

What was the most significant act of ministry you received as a young person, an instance when an individual or congregation provided you with an experience or a word that changed your life or drew you closer to God?

June Feller, my Sunday school teacher, invited the entire class of junior high boys to her farm every single Sunday afternoon. We ate a huge Sunday dinner at her round oak table, and then we ran loose all over the Pennsylvania hills and along her creek until supper, when she had a mound of sandwiches for the class. But before we could eat at either meal, she prayed around that table one by one for each teen in a way that made us think she knew all kinds of secret needs we'd never told her. When she said "Amen," we gobbled down her sandwiches, and then she took us home. Her prayers around that table still come back to me 40 years later. She cared enough to perceive my needs, and then took them to God in front of me. Keith Drury (M.R.E., 1971) Marion, Indiana



Pillar-of-the-church, old man Ed Rapp (older than my parents!) caught me after worship one Sunday and said to me, "You know, you ought to think about the ministry." Pleasantly surprised but certainly not interested, I mumbled, "Uh, yeah - sure." I was a junior in high school. Four years later, I began applying to seminaries. Twentysix years of ministry later, I still love being a pastor. Ed Rapp planted the seed. Countless people watered it. But one brief ten-second exchange redirected my life. Thanks be to God and Ed Rapp. Don Lincoln (M.Div., 1980) West Chester, Pennsylvania



In high school I was a "shop boy" studying to be an automobile mechanic. Late in my senior year, I felt called by God to be a minister of the gospel. I told my youth minister about my deep desire. Because I had taken vocational courses in the last two years of high school, this presented some real academic deficiency difficulties for college

entrance. But the Reverend James Cole was undaunted. He drove me 50 miles to Waynesburg College and did some very fervent pleading with the admissions people on my behalf. He was successful. I was placed as a "provisional" student. The arrangement was that if I carried a normal freshman course load with acceptable grades, while also making up my high school course deficiencies, I could remain. I went on to graduate cum laude and served the Presbyterian Church for almost 40 years. Without the Reverend Cole, none of it would have happened. Robert H. Crilley (M.Div., 1959) Waco, Texas



I was not even 23 years old when I finished university and, upon the request of my church-owned theological school, I returned to teach English there. I was introduced as a young teacher by the rector of the school in Monday morning worship. Most students and teachers were there. The rector mentioned my name and before I was asked to say something, he said something like, "May Mr. Likumahuwa be a blessing to this school." To be a blessing is what I was expected to be. I worked there for almost 20 years before I took an early retirement. Though sometimes I wondered whether I had become "a blessing" for the school, those words have been really inspiring ever since.... God had put those wonderful words into the mouth of the rector. Now I work for another school and I am working really hard to be "a blessing" there as well. Nico A. Likumahuwa (M.A., 1983) Central Java, Indonesia



By day, Mr. Wingfield was a music teacher extraordinaire. When the school day was over, he left his class door open for any student to drop in. I was a regular after school. One day, Mr. Wingfield said that I didn't seem myself

and asked what was up. All that was aching in me found voice as tears fell. Mr. Wingfield asked me if I knew that Jesus loved me. I said, uncomprehending, that I was a Christian, that my whole family was Christian for three generations, beginning with my grandfather, who had died in a North Korean prison for being a minister. He asked, gently, if I had ever asked Jesus into my heart, to be my friend and savior. He gave me a Bible and asked me to read out loud Proverbs 3:5-6: "She is more precious than jewels, nothing you own can compare with her." Mr. Wingfield repeated those words, personalizing them with my name. He said this was the love of God for me, and if I simply prayed, Jesus promised God would come and make a home in my heart. Though it was the same faith that my family practiced and raised me to know, that afternoon, in that classroom, it was Mr. Wingfield's faith—that God saw me as precious beyond compare that inspired my desire to know the love of God in my heart. One teacher, one afternoon, with the eyes to see a student's pain, and the faith that knew I was loved, made all the difference to me. I teach now, hoping I will be Mr. Wingfield one day to a student aching to know that he or she is precious to God. Mari Kim (M.Div., 1995) Tacoma, Washington



Imagine flying in a four-seater plane, landing on a bumpy, grass airstrip cut out of the jungle, to represent your church at a conference of indigenous Choco Christians in the Darien region of Panama. My pastor asked me, a sixteen-year-old, to accompany missionary Glen Prunty, a gentle retired man with a good heart who loved these people. Formerly a mean-spirited alcoholic, he incarnated the transforming love of Christ. I participated in worship, testimony, singing, and prayers, bathing in the river, sleeping in a hammock. Glen first gave me a heart for mission. He



died two years later when the plane carrying him to Panama crashed. Robert Foltz-Morrison (M.Div., 1982) Westfield, New Jersey



The first time I was home from college, Albert Fuller (a deacon in our Baptist church who had been one of mSunday school teachers) remembered each course I had told him I would take. For each, he asked what I had learned and what grade I had earned. While my initial reaction was resentment at the intrusion, I quickly recognized that he actually cared, and I cheerfully held myself accountable to him. I worked so as to give an acceptable accounting and actually looked forward to his inquiry at least once a semester. Wallace Alcorn (Th.M., 1965) Austin, Minnesota



During my sophomore year in high school, I had a passionate argument with my Sunday school teacher about the validity of the theory of evolution. Afterward, we agreed about only one thing: I didn't belong in his class anymore. I wondered to myself if I belonged in the church at all.

My congregation ministered to me in a profoundly wise and ennobling way: they asked me to teach a class of 12 eager fifth-graders. With trepidation and gratitude, I agreed to do so. For the next two and a half years, until I went to college, I received the many blessings of being a teenage Christian educator.

That was more than 40 years ago. The love, trust, and care that my church gave me planted the seed of Christian ministry in my life. That ministry became a very rich and rewarding career. Even more importantly, at that critical time in my life I was pulled forever toward the care and nurture of the body of Christ instead of being pushed away.

Gary Dallmann (Th.M., 1988)



Reno, Nevada

When I was a 20-year-old college chaperone at a church conference in Lakeside, Ohio, a minister who had befriended me cornered me for a conversation. Talking to Roger Skelley-Watts (M.Div., 1974) was 100 percent entertaining—but that week I wanted

to flee anyone who might "out" my inner chaos. I was too embarrassed to describe how, just days before, God had casually but dramatically dropped a nerve-wracking thought into my brain: I should go to seminary.

Convinced I was losing my grip, I swore myself to silence. Roger suggested a walk, (did he suspect something?) and, pacing the streets of Lakeside, he listened as I groped for God-words, helping me sift and sort. Finally, Roger said, "Kenda, I think God is calling you to ministry."

Despite the fact that I grew up in a Methodist town with a Methodist theological school, a Methodist university, and half a dozen Methodist churches, and had attended a Methodist youth group, a Methodist camp, and served on a Methodist youth council advised by countless Methodist pastors, no one had ever suggested that I consider ministry.

He changed my life—thanks to the simple fact that he was paying attention. At a crucial moment, when he saw a kid whose life was on the spin cycle, he named it as something holy, and claimed it (and me) for Christ. It's a job description I hope to live up to.

Kenda Creasy Dean (Ph.D., 1997)

Associate Professor of Youth, Church, and Culture at PTS



The most significant act of ministry I received as a young girl of 14 was in my secondary school in Victoria, Cameroon. It was during our Lenten retreat at school, and the theme of the retreat was "Clay in the Potter's Hand." One speaker expounded that theme, and the seed that now guides my life was sown. My school was owned and run by American Baptist missionaries. Everything I do in life, from that time until now, is guided by the fact I am only clay in God's hands to mold and make me what God wants me to be. Nene Amogu (Th.M., 2005) Abuja, Nigeria



When I couldn't pass my driver's test my sophomore year of high school, the Reverend Gordy Hess (M.Div., 1967) spent time with me teaching me—not to drive, but to know that I was loved. He knew why I had a hard time believing this and found ways to make God's love real; teaching me to "pump iron" (literally) and get strong in ways that let me

know I was OK. I got my license a few weeks later. Twenty years later I succeeded him in his position after I graduated from PTS. Some of the old-timers who saw me driving the youth group in the church van said, "Isn't he the one who could never pass his driver's test?" Bruce Kochsmeier (M.Div., 1985) Carson City, Nevada



When I was in junior high I was an altar boy (I was raised in the Roman Catholic Church). Carl Schultz, a young priest fresh out of seminary, was assigned to our parish, and my family befriended him. He was a Yankees fan, and he took my older brother and me to many games. He drove like a maniac and had a few beers at the games. He yelled with us at the umpires when they made a bad call, and shouted for joy with us at every Yankee run scored. Sometimes in the confessional booth, he would chime in with, "Did you see the score of the game before you came by?" or "The As are in town tomorrow, do you and your brother want to go?" As I got older, I lost touch with him and later learned he passed away in his early thirties of Parkinson's disease.

When I felt the call to youth ministry later in life, I recognized early on that my ministry style reflected that of Father Schultz. I valued honesty and always strove to be myself around those I served, and never put up a fake pious front that anyone could see right through. Father Schultz taught me that to be a follower of Christ was to lead an invigorating life of joy, to be always willing to walk in faith no matter how great the risk, to care for those who surround you, and to be honest in the way you live life. My only regret is that I never got to tell him in person; I look forward to the day when I will. Mark A. DiGiacomo (M.Div., 2003) Lawrenceville, New Jersey



When I was in high school, my senior pastor would take me out for lunch from time to time, always giving me the impression that he had nothing else pressing to do. (Now that I serve a church, I realize how hard he must have worked to carve out the time to do that.) He would engage me honestly about politics, how he saw the world, and how he wrestled with questions of faith. Most memorable, though, was

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the day he told me that my parents were proud of me-something they had never thought to mention to me themselves, assuming I knew it already. It was a moment of illumination that I've always treasured, as I have treasured his honesty about everything else, as well. Mary Austin (M.Div., 1994) Birmingham, Michigan



What follows is my recollection of a powerful youth ministry that in a short five years produced two clergy and four elders out of a small struggling church. John D. Craig came out of western Canada via Gordon College. From 1945 to 1950, he was our pastor at Slackwood Church. He did youth ministry the old-fashioned way. He preached sermons filled with intellectual content and an ethical edge. On Sunday evenings, he led a youth Bible study. We memorized Scripture. We argued and prayed about everything. He made us think. John Craig was a pastor. He visited, knew our families, and always encouraged and elicited the best from us. He had integrity. We loved him. The best way to get across an idea is to wrap it up in a person. Paul R. Miller (B.D., 1955)

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Las Cruces, New Mexico

Toward the end of my ninth-grade year, I was to be confirmed. It was the custom of Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, that each confirmand meet with the senior pastor. My meeting was set and I went to it with a heavy heart, because the truth was, I wasn't sure if I believed in God. I knew I was setting an example for my younger siblings, and that by not joining the church, my name would not appear under my mom's name in the church directory. I had wasted a year and I would embarrass my mother, who was a teacher and active in the Women's Association.

At the meeting, I looked the Reverend Ernie Moritz in the eye and confessed that I could not join the church because I was not sure I believed. Pastor Moritz, a kind and gentle soul, said, "You can join as a seeker. You may promise to seek God as you say your vows, and you and God and I will know this." I went home so light and relieved, and the following Sunday, I joined the church. Pastor Moritz asked me to

consider seminary when I was in college so many years later, and I was blessed to pursue my faith at Princeton Seminary. Today, almost 15 years after my ordination, I continue to seek God's call in my life from seminary, to the mission field, as wife, mother, chaplain, minister, and child of God. Amy Louise Visco Na (M.Div., 1989) New Castle, Pennsylvania



I was a troubled, lonely, dejected and rejected sixteen-year-old just kicked off the high school basketball team. It was a drizzly Sunday afternoon, the second Sunday of Lent, and the carol service was scheduled for 4:00 p.m. I decided to go, and with no transportation, I hitchhiked. I was picked up by the youth minister's wife, who also happened to be going. She introduced me to her husband, Roger Uittenbogaard (M.Div., 1969), who drove me home after the service and invited me to come to their house the following evening. They became surrogate parents: their house, my place. Where I had been walking dead, I was now breathing in great gulps of new life. Cheyenne Wilbur (M.Div., 1979) Glendale, California



My father died suddenly from a heart attack when I was four months old. My mother was left to raise four girls under the age of ten alone, and she was a fabulous mom. However, there were many times that I missed having a father and none more than the night I graduated from high school. All the girls wore long white gowns and carried red roses. I was processing with my class, feeling a mixture of excitement and sadness, when I heard a voice calling, "Cherie! Over here! You look beautiful." The voice was coming from someone snapping pictures of me. When he let the camera down from his face, I saw that it was my pastor. I felt so loved and affirmed in a way only a caring adult male could have communicated to me at that time in my life. Cherie Dunn Riggs (M.A., 1969)

Lancaster, Pennsylvania



When I was a teenager in New York City, my church sent me to a one-week youth program held at Blair Academy in Blairstown, New Jersey. Among the faculty was a professor from Yale Divinity School, John Oliver Nelson. He was,

as I remember, the devotional leader that week. One afternoon we met on a walk down a path. After a bit of conversation he quietly said to me, "Conrad, you should seriously consider studying for the ministry." I gave several reasons why I would not consider it, and he gave me several why I should. He was a guiet man and not argumentative. Most of all, he obviously cared about me and what he was suggesting. He closed the subject with a simple, "Well, think about it." Although I was determined to study engineering, I never forgot the man or his gentle challenge. About five years later, and after a period of military service, I decided to study for the ministry. Conrad Massa (M.Div., 1954; Ph.D., 1960) Ocala, Florida



The most shaping Christian influence that drew me near to God was the requirement in my home congregation that I memorize the Heidleberg Catechism to qualify for membership in the church, by "profession of faith" before the elders. I do not remember much of that catechism, but the first two sections are ineradicable: "My only comfort in life and in death is that I am not my own, but belong to my faithful Savior...." "To live and die happily I must know how great my sins and miseries are, how I am delivered from all my sins and miseries, and how I may live a grateful life for such deliverance." This experience was an extension of meaningful conversations with my superb father about the Reformed faith, from my youth on. For a neurotic kid, deeply traumatized by a painful early childhood, this saved my life. J. Harold Ellens (Th.M., 1965) Farmington Hills, Michigan



One fall Wednesday afternoon in 1961, my Spanish class had just ended at Haddonfield Memorial High School. David Stedman, a senior, leaned across the aisle, and out of nowhere asked me if I'd be interested in joining a bunch of kids for a prayer breakfast at church the next morning at 7:00 a.m. I had not been active in youth activities, but out of my own nowhere I told him I'd do it. That next morning not only did I enjoy my first cup of coffee (thank you, First Presbyterian!), but more importantly I experienced the kind of warm affirmation I never anticipated as the shy and socially inhibited teenaged boy whom



others knew me to be. Today, as vice president of Presbyterian Pan American School in Kingsville, Texas, I have become the one who now leans across to speak to others, inviting them to join in support of our church's future, which is still her youth. Mercifully, times have changed. Breakfast here is at 7:20 a.m., with prayer not until 8:00 a.m.! Ed Seeger (M.Div., 1971) Kingsville, Texas



The most significant act of ministry that I received as a teenager was the opportunity to participate in the Presbyterian Youth Triennium at Purdue University in Indiana in the summer of 1992. Triennium was a life-changing experience for me. The week that I spent there with other teenagers from all over the country (and the world!) was incredibly moving and transformational. As a matter of fact, it was during that week that I first realized that I was being called to ordained ministry. I have fantastic memories of Triennium, and I highly recommend the experience! Michelle Denney Grunseich (M.Div., 2002) Springfield, Pennsylvania



I remember my confirmation sponsor, Mr. Clark Olson, at the First Presbyterian Church of Springfield, Illinois. Mr. Olson took time to get to know and support me on a personal level. In our closing ceremony, he gave me a cross made from nails. I felt truly welcomed by the body of Christ. His deep personal interest, along with the cross and the confirmation group, provided a crucial foundation for my Christian faith.

Daniel J. McQuown (M.Div., 1996) Albion, Michigan



I will always be grateful for that businessman who, in mid-career, and with heavy responsibilities both for his company and his family, took the time to teach a weekly Sunday school class for teenaged boys. Not only did he carefully prepare, he also took an interest in each one of us personally. And he modeled for us what it was to live a life marked by integrity. What he taught about Jesus Christ was backed by the way he lived his life. I will never forget the tenderness with which he treated his child who had Down's Syndrome. And on those occasions when 15–20

of us were entertained in his home after church, I was always impressed by the many pictures of missionaries for whom he prayed that were taped to his refrigerator door. Although our paths only crossed three or four times after I left the Chicago area for Princeton Theological Seminary, his impact on my life has lasted to this very day! John Huffman (M.Div., 1965; D.Min., 1983) Newport Beach, California



After four years of minimal involvement in church life, having reached my goal of being "a big fish in the big pond" of my Cleveland, Ohio, high school, I headed off to Princeton University in 1953. Princeton life and my first religion class created a spiritual crisis for me. I came home at Christmas break with dozens of questions for my pastor. He listened, responded, and answered some of them. More importantly, he gave me the sense that these concerns would be resolved, if not answered, in God's good time. That gave me the confidence and courage to carry on with the struggle. Ralph W. Quere (Ph.D., 1970) Dubuque, Iowa



When I was in high school, the adult advisor of our youth group in church took a personal interest in me, encouraging, teaching, guiding, and even "correcting" me. He continued supporting me through college and seminary. Without planning or words, perhaps once a year he would shake my hand and in it would be a \$20 bill. This was in the years 1958-1965. He was a mentor, an example, and a continuing lifelong friend. He modeled the Christian faith for me and for many others. I have tried to follow his example as I have connected with young people over the years. I thank God for men of his faithfulness.

Dale I. Gregoriew (Th.M., 1966) McKinney, Texas



Without question, the youth ministry of a small midwestern congregation, entirely lay-led, provided the support and encouragement that was life-changing and career-opening. The layer above this was the meaningful experiences at church camp that propelled me into the realm of synod and General Assembly youth programs. The esteem-building love and the peer affirmation that made

my church youth group the primary social sphere in my teenage years were formative for me. Ron Roberts (B.D., 1959) Camdenton, Missouri



Our church educator gathered us junior highs into a room previously used as a custodial apartment, and had us paint the walls so it became our youth center. Life-sized drawings from Jesus' parables went onto the walls, and for the next two years I looked at those and thought about them week by week while the youth program of the evening went on. I still remember wanting to be the lamb fed by the Shepherd, and to be like the Good Samaritan portrayed on the walls we had painted in the room that was reserved just for us. Paul Watermulder (M.Div., 1977) Burlingame, California



As a 10th through 12th grader at the John Knox United Presbyterian Church of Amarillo, Texas, I was part of the Sunday school class taught by Nelson Bourn. We used Robert McAffee Brown's The Bible Speaks to You. Mr. Bourn would consistently engage us in issues of the day. I remember him regularly asking the question, "So...what difference does it make that we're Christians talking about this issue?" That question has stayed with me for 42 years. Once, when he was going through a particularly trying time at work, he would ask us-as his fellow Christians—what we thought, and what we thought he might do. He'd actually try what we suggested! Then he'd return to evaluate with us. He was the first adult to teach me that it really matters that we are Christians, and that our opinions, wisdom, faith, support, and insight as young persons mattered to him as an adult. Val Fowler (M.Div., 1975)

Val Fowler (M.Div., 1975) Honeoye Falls, New York

on&off Campus

Facing Up to Torture

From January 13–15, more than 150 religious leaders gathered at Princeton Seminary for a conference to discuss the U.S. use of torture in the war on terrorism. The conference enjoyed a diverse group of cosponsors: Church Folks for a Better America, Human Rights First, the Churches' Center for Theology and Public Policy, and the Peace Action Education Fund, in collaboration with Rabbis for Human Rights and the Islamic Society of North America. Familiar political and religious lines were crossed as those in attendance included Protestants, Catholics, Jews, and Muslims; Republicans and Democrats; retired military leaders and peace activists; and clergy and lay people.

The issue of how I regard the pain of others was raised again for me in January when I attended a conference at Princeton Seminary on "Theology, International Law, and Torture." Included among those who attended were survivors of torture, international lawyers, theologians, and representatives from a wide variety of human rights organizations and churches.



Torture is not something most of us want to hear about. The first speaker was Sister Dianna Ortiz, now director of Torture Abolition and Survivors Coalition International, the only organization founded by torture survivors. Its mission is to abolish torture wherever it occurs. Sister Dianna, a missionary, was tortured in a Guatemalan prison, where she was incarcerated on suspicion of helping local farmers with plans for insurrection. (She was, as many imprisoned in such situations are, innocent.) In the midst of her almost unthinkable suffering, she promised to God, herself, and fellow sufferers that if she survived and returned to the U.S., she would tell her story. She found, upon her return, that very few wanted to hear what she had to say. Church and state alike met her readily demonstrable testimony largely with indifference, evasion, or denial. Her story was hard to hear even for those of us who quite deliberately gathered to listen, there in a comfortably heated, nicely accommodated room in Erdman Hall. But it is a story that deserves to be told, along with many others of suffering that, whatever legitimations might be offered, no human being should undergo at the hands of another.

One of the conference participants, a woman from Amnesty International, raised a convicting question that drove to the heart of the purposes for which we were gathered. She said, "Our teams have gone all over the country trying to raise public awareness of the rising incidence of torture, now practiced both openly and secretly in more than 150 countries. Very few churches are willing to speak out on this issue. Why? Where are those whose mandate is to care for the powerless, to do justice and love mercy?" George Hunsinger, PTS professor of theology and one of the conference organizers, replied, "I have no answer. That's my question, too. That's why we're here." Gary Haugen, president of International Justice Mission and a significant voice in evangelical efforts to address global injustices, including torture, also spoke eloquently about the need for Christians on both sides of the aisle, as they say on Capitol Hill, to recognize the scope of human rights abuses that continue to be ignored and so, tolerated. He personally knows many torture victims; his organization seeks them out and rescues them.

Some of the other organizations represented were the Presbyterian Peacemaking Program, the Episcopal Church, the Churches' Center for Theology and Public Policy, the Friends Committee on National Legislation, Rabbis for Human Rights, the Islamic Society of North America, Human Rights First, and the U.S. Army and Navy (retired officers from both branches came to add their voices to the call to end all practices of torture in and outside of the military, and to reflect on the dishonor and manifold consequences of incidents like those so shockingly documented at Abu Ghraib).

It is hard to come away from a conference like this one without deep discomfort and a refocused sense of how to direct both my prayers and my political energies. A question that kept coming back to me in the course of the weekend is this: What am I willing to know about? How do I protect myself from knowing what threatens my complacencies? To what extent am I willing to take responsibility not only for my personal moral behavior, but for the wrongs I may be in some position to help right? To what extent am I willing to disturb my peace for the sake of seeking ways to promote peace and safety for others?

-by Marilyn Chandler McEntyre

Marilyn Chandler McEntyre is professor of English at Westmont College. In 2004 she delivered the Stone Lectures at Princeton Seminary.

Clergy Shirts and Stoles Needed



Donations are needed of men's and women's "gently worn" clergy shirts and stoles in any color or style, to be taken to seminary students in Cuba.
Contact Debby Brincivalli at revdeb@prodigy.net or at 609.386.0513 or ship to: Presbyterian Church of Burlington, 300 Mill Road, Burlington, New Jersey 08016.

PTS Salutes African American Women in the Pulpit

As part of Black History Month, the Association of Black Seminarians (ABS) hosted a lecture and service honoring African American women preachers on February 17. This was the first service of its kind at the Seminary. ABS executive board members and M.Div. seniors La-Tonia Jackson and Keon Gerow took the lead in planning the event. "We thought it would be fitting to pay tribute to women like Ida Robinson and Mary Small, whose shoulders we are standing on," said Jackson. "And it was also important to look at preachers who have taken the baton and are leading the younger generation of preachers coming behind them."

The Reverend Dr. Cheryl Sanders, senior pastor of the Third Street Church of God in Washington, D.C., and professor of Christian ethics at the Howard University School of Divinity, gave the event's title lecture, "Salute to African American Women in the Pulpit." The preacher was the Reverend Jasmin Sculark, pastor of the historic Shiloh Missionary Baptist Church in York, Pennsylvania, and founder and president of the Daughter of Thunder Ministry, which helps the local church minister to youth, singles, young adults, and women.

The service included biographical sketches of some important African American women preachers, as well as singing by Nicole Massie, M.Div. senior, and William Heard (M.Div. 2004, Th.M. 2005). "African American religion deals with life as it is lived," said Jackson. "The service was about praise and thanksgiving, grace and hope."

Charlesworth Honored by Former Students for Work on Dead Sea Scrolls

PTS professor James H. Charlesworth, the George L. Collord Professor of New Testament Language and Literature, will be honored this year in a forthcoming collection of essays, *Qumran Studies: New Approaches, New Questions*.

The book began as a series of papers prepared for and pre-

sented at the 2001 Mid-Atlantic regional Society of Biblical Literature conference.

"A PTS Ph.D. alumnus, Jin Hee Han, professor of Old Testament at New York Theological Seminary, invited me to organize and chair a section [at the conference] dealing with the Dead Sea Scrolls," said Michael Davis, PTS alumnus and an employee of the PTS Dead Sea Scrolls Project and adjunct professor at New York Theological Seminary and Rider University. "The papers collected were of such high quality that I immediately thought they would make a great volume of essays. Brent Strawn, professor of Old Testament at Emory

University and another PTS alumnus, offered to help with editing the papers and became my coeditor for the volume."

Deciding to whom to dedicate the volume was an easy task. "The dedication of the book seemed obvious, since Professor Charlesworth was the force behind the establishment of the PTS Dead Sea Scrolls Project, and has provided the energy and vision for the publication series ever since," said Davis. "He brought us all together to work on the editing of the individual volumes, and provided each of us with unique opportunities to work with primary source materials, to learn to work with publishers, and, most importantly, to learn how to work as a team to accomplish scholarly tasks and projects."

In 1985, Charlesworth, with the approval of then-president Thomas Gillespie, then-dean of academic affairs James Armstrong, and the PTS Board of Trustees, launched the PTS Dead Sea Scrolls Project with the goal of publishing the scrolls to allow scholars to study them.

"In the 1970s, many critics in America and abroad charged the Christian church with intentionally not publishing the Dead Sea Scrolls," said Charlesworth. "These polemics appeared on radio, television, and throughout the news media. These individuals claimed that Christians had been given the Dead Sea Scrolls to publish, but had not done so. They argued that these scrolls from Jesus' time and native land must contain ideas that disproved the Christian faith, otherwise Christians would have published them."

The process of publishing the toyte of the Dead



Dr. Charlesworth with colleagues at the Society of Biblical Literature meeting in Philadelphia

ing the texts of the Dead Sea Scrolls that are not simply copies of books in the Old Testament has involved numerous PTS students.

"Students work daily on the project, correcting and polishing work that has been submitted for publication," said Charlesworth. "More than 50 sub-editors, from numerous countries, work on this international project."

"Since I have been with the project for more than 15 years, I have seen many young scholars come

through our project to go on to doctoral studies or academic positions around the country and abroad," said Davis. "This work allows students to improve their language skills in Greek, Hebrew, and Aramaic, and brings them into contact in an intense way with the world of Second Temple Judaism. This type of work is relevant to both New and Old Testament studies."

The essays in *Qumran Studies: New Approaches, New Questions*, all written by alumni/ae of the PTS Dead Sea Scrolls Project, cover a myriad of topics.

"The essays cover a wide range, including how the Qumranic manuscripts of the Hebrew Bible relate to our reconstruction of the transmission of the biblical text, the composition and text history of these Qumranic documents, notions of messianism and messianic figures in the Qumran documents, and how certain apocalyptic notions found at Qumran do and do not correspond to those found in the New Testament," said Davis.

Scottish Head of State Visits Princeton

Jack McConnell, the first minister of Scotland, visited Princeton University on April 6 as part of the celebration of Tartan Day, a day of celebration marking the past and present ties between Scotland and the United States. McConnell, whose position is equivalent to prime minister, spoke on "Scotland's Values, Ideas, and Ambitions, From John Witherspoon to Today," and renewed acquaintance with his fellow countryman, PTS's president lain R. Torrance.

McConnell visited the university in part because of its ties with Scotland through Witherspoon, its sixth president and a Scottish native who was a Presbyterian minister in Scotland before coming to Princeton. He was a leading member of the Continental Congress and the only clergyman to sign the Declaration of Independence.



First Minister McConnell (left) and Dr. Torrance



Mardi Gras Merriment

The sounds—and tastes!—of New Orleans wafted onto the PTS campus on February 24, just a few days before Lent began.

The Southern Society at PTS, the Student Government social chairs, and ARAMARK, the Seminary's dining service, hosted a Mardi Gras Dinner and Dance in the Mackay Campus Center.

"I didn't know New Jersey could have so much Southern charm," said Boston, Massachusetts, native and M.Div. senior David Pierce.

ARAMARK's chefs prepared traditional South Louisiana fare, including grits and grillards (a fried meat treat with a "holy trinity" of celery, onions, and bell peppers), chicken sauce picante, pecan-crusted catfish, dirty rice, and bread pudding.

Many of the recipes ARAMARK used were submitted by students from the Gulf Coast region.

"It was fun to get to be a part of project all the way through its development," said Baton Rouge, Louisiana, native and M.Div. junior Adam Pryor. "It started as a whimsical thought talked about around the breakfast table and became an actual event that was far larger than anything I could have imagined."

As students and faculty dined, the Rick Fiori Jazz Ensemble entertained the crowd with selections from jazz legends like Duke Ellington and Count Basie. Later, the band played for dancing.

"Being a New Jersey native, I was glad to experience a true Southern Mardi Gras for the first time," said M.Div. junior and Student Government social chair Christine Davies.

The Mardi Gras celebration culminated in the crowning of PTS's Mardi Gras King, Steve Hamilton, director of alumni/ae relations and giving, and Queen, Elsie McKee, professor of Reformation studies and the history of worship, chosen by vote of the students.

Faculty and Staff Accolades

Austin Presbyterian Theological Seminary's Board of Trustees has established the Donald Capps Award in Pastoral Care. The award honors PTS professor **Donald Capps**, who, says Allan Cole, assistant professor of pastoral care at Austin Seminary and Capps's former student, "has made a significant contribution to educating pastors and professors about pastoral care and counseling."

James Charlesworth presented the keynote address at an international symposium on Jews, Christians, and Muslims at Rocky Mountain College in Billings, Montana, in February. He spoke on "Sibling Rivalry among Abraham's Children: Is There a Future for Jews, Christians, and Muslims?" He also spoke at the college's spring convocation and received an honorary Doctor of Humane Letters degree.

Juan Garcia
Juan Garcia, PTS's security supervisor, was elected the
2006 president of the New Jersey College and University Public Safety Association. The association has served for more than 25 years as the voice of public safety for colleges and universities in New Jersey.

George Hunsinger was honored at the Princeton Coalition for Peace Action's annual membership dinner in April. He is a board member of the Coalition for Peace Action, the founder of Church Folks for a Better America, and cofounder of the National Religious Campaign Against Torture. The Coalition for Peace Action is a grassroots citizens' organization that brings together people of all ages, backgrounds, professions, and political persuasions around three goals: global abolition of nuclear weapons, a peace economy, and a halt to weapons trafficking at home and abroad.

The keynote speaker at the dinner was Daniel Ellsberg, a peace activist known for the release of the "Pentagon Papers," classified documents about the Vietnam war.

Cleo LaRue spoke at Tuskegee University's "Inward Journey: Paths to Spiritual Maturity" Faith Week in January.

Peter Paris spoke in November at Princeton University at the Coalition for Peace Action's 25th anniversary conference and interfaith service for peace. The title of the conference was "The Morality of War and Alternatives for Peace."



Katharine Doob Sakenfeld

Joanne Rodriguez, director of the Hispanic Theological Initiative at PTS, participated in an interfaith prayer service in January at the Princeton University Chapel that was part of the inauguration of Jon S. Corzine as the governor of the State of New Jersey.

Katharine Doob Sakenfeld was honored in March at the Princeton YWCA's "Tribute to Women: Eliminating Racism, Empowering Women!" 2006 Awards Dinner. She was honored along with 16 other women for their contributions to their professions, communities, educational institutions, or organizations, women whose accomplishments reflect the mission of the YWCA—to eliminate racism and empower women.

Kristin Saldine received the 2005 Religious Communication Association Dissertation of the Year Award at a banquet in conjunction with the National Communication Association's

annual meeting in Boston, Massachusetts, in November. The topic of her dissertation was "Preaching God Visible: Geo-Rhetoric and the Theological Appropriation of Landscape Imagery in the Sermons of Jonathan Edwards." She is pictured here with PTS professor **Charles Bartow**, her dissertation adviser.

Ross Wagner has been awarded a research fellowship from the Alexander von Humboldt Foundation in Bonn, Germany. It is a competitive fellowship program that brings scholars in all fields



Charles Bartow and Kristin Saldine

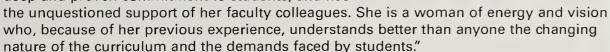
to Germany for research and cultural exchange. He will be on sabbatical for the 2006–2007 academic year at the University of Göttingen, where he will do research for a book on the Septuagint version of Isaiah and its history of interpretation.



Nancy Lammers Gross Named Dean of **Student Life**

Nancy Lammers Gross, PTS's Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry, has been named dean of student life, a three-year appointment effective February 1, 2006. Gross retains her tenured appointment to the faculty and will continue to teach speech communication classes.

"Dr. Gross's willingness to do this is a wonderful act of service to the Seminary," said President Iain Torrance. "She brings to the post of dean of student life exactly the set of qualities that are needed at this time. She is an outstanding pastor with a deep and proven commitment to students, and has



Gross's new duties will include preparing the Seminary for its ten-year accreditation review by the Association of Theological Schools and the Middle States Association of the Committee on Higher Education, as well as continued involvement in extensive curriculum review. She was deeply involved in developing curricula at Eastern Baptist Theological Seminary in Wynnewood, Pennsylvania (now Palmer Theological Seminary), where she previously taught, and in ministry in local congregations.

According to Gross, seminaries face unique challenges in curriculum outcomes and assessment, because the goal isn't just academic education, but also spiritual formation. Formation for ministry occurs both inside and outside the classroom, in the "informal" curriculum. "We have the intentional goal of forming persons for ministry," Gross said. "How do we enhance the integration of the formal and informal curriculum such that we provide better opportunity for both learning and spiritual formation?"

Answering this question is essential to the Seminary's mission, and Gross looks forward to the challenge. She's also looking forward to other aspects of her new job: working with students to make their seminary experience fulfilling and fruitful. And students look forward to working with her. "Dr. Gross goes out of her way to care for students," said Emily Dumler, M.Div. middler. "She understands student life from many perspectives, and she's been an advocate for me in my time here at PTS."



Tiffani Mitchell, an M.Div. junior, knew she was called to ministry when she was 12 years old. At 16, she preached her first sermon at her home church, Zion Hill Baptist Church in Atlanta, Georgia. In December of 2003, she graduated from Stillman College in Tuscaloosa, Alabama. This spring, her alma mater recognized her as an outstanding alumna at the college's March 2006 Women's History Month Celebration. The award honors those who are making history in their communities and who serve as role models for other students. Mitchell also spoke at a Women's History Month panel to share her experience of Princeton with the students.

"Stillman really equipped me to come here," says Mitchell, who placed out of PTS's required introductory courses in New Testament, Old Testament, and Church History 101 and 102 (she has elected to take church history anyway). She names many professors at Stillman who influenced her, including Dr. Mark McCormick, chair of the Religion and Philosophy Department, who nominated her for the award. "Tiffani was always a very inquisitive student who sought not just to understand the material herself, but also seemed very interested that her peers understood," said McCormick.

Mitchell also names the late Dr. Dale Jones, professor of religion, as a major influence on her choice of Princeton. "He said, 'I'm only filling out one recommendation, and that's to Princeton Seminary. You're the best, you're our best, and I want to send you to the best.' So I'm here not only for me, but for him," she says. Mitchell intends to earn her Ph.D. in systematic theology and to teach and minister in the church, like her pastor, Dr. Aaron Parker, at Zion Hill. "When I learned that theology was the study of God, I knew that's what I wanted to do," she says. Her advice to aspiring theologians at Stillman? "Don't stop!"



to the Pastorate PTS's former dean of student affairs,

Dean Jeff O'Grady Returns

Jeffrey V. O'Grady, recently accepted a call to become the pastor and head of staff at San Marino Community Church in San Marino, California. He began his tenure there on March 1.

O'Grady, who came to the Seminary in 1995 as the director of vocations and admissions, was promoted by then-president Thomas Gillespie to dean of student affairs in 1998.

The new dean of student life, Nancy Lammers Gross, said the Seminary would miss O'Grady's care for students.

'Jeff O'Grady was an exceptional dean because he has a pastor's heart for students, a love for the church, and a devotion to Princeton Seminary," said Gross. "The church is blessed to have back in the ranks of pastors someone who has been so deeply involved in the preparation of persons for ministry, and PTS will be blessed to have such a gifted ambassador back in the church."



O'Grady gives Barbara Gillespie a ride, while her husband looks on. Dr. Gillespie preached at O'Grady's installation in San Marino.

O'Grady's duties as dean of student affairs involved overseeing several offices including the Office of Admissions and Financial Aid, the Office of Vocations, and the Office of Student Relations and Senior Placement.

However, many students will remember O'Grady for occasionally arriving at weekend functions on his Harley-Davidson motorcycle, and, more seriously, for being the students' advocate.

"I had the pleasure of working with Dean O'Grady throughout my four years here at Princeton," said former Student Government moderator Eleanor Norman. "He showed the great love he had for the Seminary and the students in everything he did. I am sad to see him leave, but I am thankful for being able to share my time at PTS with him."



Marathon Man

At PTS, the prophet Jonah isn't the only person who practices running.

On November 20, Dr. Stephen Crocco, the James Lenox Librarian, wasn't running from God's call, though. He was running to complete the 2005 Philadelphia Marathon, a 26.2-mile course that begins in front of the Philadelphia Museum of Art and winds along the Schuylkill River and then through center city.

To prepare for the marathon, Crocco's sixth, he followed a regimen of healthy eating and exercise.

"Knowing I have a 26.2-mile run six months ahead of me is a great incentive to stay relatively fit and to eat well," said Crocco.

But, with five marathons' experience behind him, Crocco has learned how to train efficiently.

"I am working to master the art of running a marathon by doing the least amount of training possible," said Crocco. "I usually go for one long, eight-to-ten mile run a week, one moderate, six-mile run, and one shorter faster run. As the marathon approaches, I add to my ten-mile runs until the mileage gets up over twenty miles."

Crocco said he begins each marathon with a sense of both excitement and apprehension, and the first two-thirds of the race generally go well.

But the last pull is hard.

"Somewhere around mile 17 or 18, reality sets in and it becomes hard," said Crocco. "Physical and mental fatigue take their toll. However, within two miles of the finish line, I cast the last demon of doubt out of my head and focus on the final stretch."

Finishing the race, Crocco says, is an exhilarating experience.

"The feeling defies description—utter euphoria mixed with crushing exhaustion," said Crocco. "The experience is particularly joyful when my family is there to greet me at the end or if I've run the course with friends. Of course, in a marathon, all runners are friends."

Crocco also had some encouraging words for those who are contemplating running a marathon.

"Just about anyone can complete a marathon. I'd be happy to talk to anyone who wants to give it a try."

Continuing Education Hosts First Webcast

The Seminary's Center of Continuing Education webcast its first seminar, "Jihad and Just War Traditions in Judaism, Islam, and Christianity," on February 27. The event was particularly appropriate for a webcast because of the timely, interfaith, and international nature of the topic.

A speaker from each of the three Abrahamic faiths lectured on his tradition's view of war and peacemaking, and took questions from the audience. The speakers were Rabbi David Silverman, a Jewish chaplain in the U.S. Army during the Korean War and former chair of the Department of Jewish Philosophy at the Jewish Theological Seminary of America,



Yasir S. Ibrahim, who teaches at the Seminary and at Montclair State University, and President Iain Torrance, who served as a reservist chaplain to Britain's armed forces and has written books on the subject of the military and ethics.

About 70 people attended in person, and 48 via the web. In the audience were two military chaplains from West Point Academy in New York. "It was helpful to frame the dialogue by three scholars who have also served in the military," said Cynthia Lindenmeyer, Protestant pastoral chaplain at West Point.

Paul Haidostian, president of Haigazian University in Lebanon and alumnus of PTS (Th.M. 1988, Ph.D. 1994), participated in the webcast. He watched the first part from his office in Beirut, and the second part from his living room, along with his 75-year-old mother, his wife, and their two daughters. "At one point my wife asked our daughter to go finish her Armenian lesson for the next day, but she said she did not want to go because Dr. Torrance had not finished his lecture!" Haidostian said. His daughter knows little English, but she had known Dr. Torrance in person and that made seeing him on the screen fun

even for a seven-year-old. "The fact that I still feel connected to PTS made it great," Haidostian said. "I was not watching simply to get information about the subject, but also to relive the learning experience I had at Princeton."

Charlie Lewis (M.Div. 1985) also watched the webcast. "I was interested in the event when I read about it, but lamented the fact that I couldn't be there. To my surprise and joy, the Seminary made it possible to 'be there' via the web," he said.

"This is part of my vision for continuing education," said Hui Chen, dean of continuing education. "We want to use technology to deliver our events to people wherever they are." Chen plans to pre-designate at least one event each quarter for webcasting. There are also plans to host chatrooms simultaneously with the webcasts. "Altogether, the webcasting and chatrooms will become part of a larger distance-learning and delivery strategy," she said.

Read Langan, technical coordinator at the center, agrees. "The value of a webcast is to broaden our educational reach," she said. "This was a perfect event for that. We planned



Rabbi Silverman

Left to right, President Torrance, Dr. Ibrahim, and Rabbi Silverman

it more than a year ago, and the issue became more and more timely."

"Different perspectives help us understand each other better, and that understanding is critical for effective ministry," said Chen. Webcasting technology allowed faithful people from different traditions, and from around the world, to be part of a dialogue and work together toward greater understanding. "I believe there is a real common ground in the Abrahamic traditions," said Torrance, "in which we can explore the mercy of God, and a different kind of bridge-building can begin."

Audio of the seminar presentations is available for download on the PTS web site (www.ptsem.edu) and also for purchase on CD. A brief audio/visual excerpt is also available for download.

Amazon Hope

What are two Church of Scotland ministers doing sailing down the Atlantic coast of the U.S.? They're on a mission trip to the Amazon, of course.

Albert Bogle and Willie McPherson came to Princeton in February to raise funds and awareness for *Amazon Hope 2*, a medical mission ship. The two knew President lain Torrance from Scottish church circles, and stopped by the Seminary to share their story.

Neither man expected the turn his life has taken, from pastoring small churches to petitioning British Prime Minister Tony Blair and the Royal Navy for permission to buy a warship, contracting with Europe's largest arms manufacturer BAE Systems to retrofit the vessel at no charge, and working with volunteers as missionaries in the Amazon in South America.

Bogle had been pastoring St. Andrew's Parish Church in Bo'ness, about 17 miles west of Edinburgh, for 25 years in 1985 when he went to a Live Aid concert organized by rock singer Bob Geldof. The singer challenged the audience to raise funds for the famine in Africa, and in response, Bogle started a Christian gift shop and set up a nonprofit foundation, the Vine Trust, to dispense the profits to charities.

From such a seed, a mighty tree has grown. And the two want to turn it into a Sequoia. "We're just ordinary people," says Bogle. "We have problems like everyone else. But all of a sudden, this mission was dropped in our laps. We discovered lives being changed. It's changed *our* lives."

His partner in this enterprise is McPherson, who moved to Bo'ness in 1994 to pastor in the next parish. The two became friends, then partners in the work Bogle had begun. McPherson had worked with street children with Scripture Union in Peru, and soon the Vine Trust was sending money and people there.

And what does all this have to do with a ship? "Well," says McPherson, "in 1999, I was visiting the street children in Peru, and they had a carpentry shop. Next door was another shop with a half-built ship in it. When it was finished, I went down to the river to see it launched, and I could see in my mind's eye a West Highland ferry," says McPherson, smiling. Many villages in the region are only accessible via the Amazon River, and a medical mission ship could provide life-saving malaria drugs, immunizations, and medical care.

"So he comes back to me," says Bogle, "and tells me we're going to buy a ship." "I called around," says McPherson, "saying, 'Hello, I'm a Church of Scotland

minister, and I'd like to buy a ship."



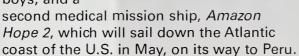
The Amazon Hope 2

"Of course, we haven't any money," says Bogle, laughing and shaking his head.

In the end, the money to purchase the ferry was donated by a woman who'd just received her husband's pension. "That's the miracle," says Bogle. "It's the poor who are helping the poor. Ordinary people are doing extraordinary things."

And extraordinary things

ensued. The Vine Trust, which McPherson now directs, has grown in reach. It created a BBC documentary, and raised one million pounds for its projects, which include a free medical clinic serving 5,000 people in Iquitos, Peru; shelters providing jobs and housing for 250 street



Bogle and McPherson take volunteers of all stripes to the Amazon. "Clergy come back to their churches seeing things in a whole new way," says Bogle, "with faith renewed. This is an incarnational experience, God's presence being made real to some of the poorest people of the world."

Amazon Hope 2's voyage in May is to raise funds and recruit volunteers. Churches in ports of call in New York, Philadelphia, Baltimore, and Fort Lauderdale may request a presentation and tour of the ship. Clergy, medical professionals, and Spanish translators are particularly needed.



The Right Reverend David Lacy, moderator of the Church of Scotland's General Assembly (left) with McPherson



Albert Bogle (left) and Willie McPherson

In addition, both the Vine Trust and Bogle's church would like to host interns. The church has a multimedia center with a fulltime editor and filmmaker that produces video and audio CDs to promote the Vine Trust's work, and created the BBC documentary. It also brings people from the developing world to the church to learn to use laptops and cameras, which they take home and

use to link to the church via satellite.

Whether it's technology, warships, legal tender, or the time and talent of ordinary people, Bogle and McPherson want to use it all in the name of Christ's love for the world. "The people who come work with us understand," says McPherson, "that this is what Christianity is about. The gospel is so powerful that it has to connect with people. What is happening in the Amazon is the emerging church."

Contact the Vine Trust at ww.vinetrust.org for more information about donations, presentations to your church, volunteering, or internships.



Alumna Gives WICAM Lecture

PTS welcomed the Reverend LaVerne M. Gill to campus on February 23 to give the Seminary's annual Women in Church and Ministry Lecture.

Gill, the first African American and first woman to serve as pastor of the Webster United Church of Christ in Dexter, Michigan, spoke on the topic, "Wanted: Women in Ministry—Requirements: Susanna's Faith, Vashti's Courage, and Mary's Obedience," which highlighted female biblical role models for women in ministry today.

"Many people read the story of Vashti as a way for us to get to Esther," said Gill. "I think we can reread Vashti's story as one of a courageous woman who stood up to her husband and refused to cooperate with his unjust request."

"As a former PTS student herself, it was neat to see so many of the Reverend Gill's former professors at the lecture to support her and to hear her message," said M.Div. middler Katy Fitzhugh. "Through her lecture and my interaction with her, it is clear that she embodies a pastoral grace that goes far beyond her words."

In addition to her pastoral responsibilities, Gill has authored four books, including African American Women in Congress: Forming and Transforming History, and delivered a paper titled "The African American Spiritual" at the World Council of Churches and the Vatican's joint conference, "African Contributions to the Religions of the World."

"The WICAM committee works to bring to campus a variety of speakers from different areas of specialty and experience," said Julie Hoplamazian, WICAM committee member and M.Div. senior. "Each year, there are a number of candidates nominated to be the WICAM lecturer, and we discuss their fields of study, areas of specialty, publications, and writing samples. LaVerne Gill was an outstanding candidate in all these areas."

Professor Ellen Charry Premieres iMovie in Response to Tippett Oratorio

"I was so taken with it that I could see it illustrated, and I knew I needed to find a way to do so," said PTS associate professor of systematic theology Ellen Charry of the first time she heard Michael Tippett's Oratorio A Child of Our Time, performed by the Chicago Symphony Orchestra in May 2005. Charry has spent the last year creating a multimedia presentation inspired by the oratorio, and on December 16, she premiered her iMovie at the Seminary in her class, cotaught with associate professor of New Testament Ross Wagner, "Jews and Judaism in Christian Scripture and Preaching."

Tippett, a 20th-century British composer and pacifist, composed A Child of Our Time in response to Krystallnacht, when 300 synagogues were burned in Germany in an outburst of anti-Semitism in November 1939. Part One gives a wide view of the problem of evil and suffering. It opens with "The world turns on its dark side. It is winter." Part Two, sung

by an aunt, an uncle, a mother, and her son, focuses on the event that sparked Krystallnacht: the desperate shooting of a German official by a Jewish boy. Part Three widens the view again, ending with the words "The moving waters renew the earth. It is spring."

Charry worked with faculty secretary Teresa Reed and media lab coordinator Barbara McTague to create the iMovie. They chose images from the concentration camps of Buchenwald, the suffering in Darfur, and in the Lodz ghetto in Nazi-controlled Poland during World War II; pictures of slavery in America; classical and folk images of Christ on the cross and the deposition of Christ; and images of nature that are suggested by the text, such as flowering trees and frozen and flowing rivers. "I wanted to not just illustrate the events, but to see them through the lens of the gospel and Scripture, to interpret them through the cross and resurrection," said Charry.

Of the connection Tippett makes between African American slavery and the Holocaust by including African American spirituals in the orato-



rio, Charry said, "It was brilliant that he saw this before the civil rights movement. Although African American slavery and the Holocaust of the Jews are not exactly the same thing, I was trying to say in the film that we can't quantify suffering.... I want people to realize that the infliction of pain on people is damaging in whatever form it comes. That's why I also included images of the Armenian genocide and Cambodia, to help us recognize that these things are not ancient history." Charry's film is in part a response to Elie Wiesel's opinion that the Holocaust belongs to the Jews, and the Jews only. "I've waited a long time to say this to him," said Charry. "What used to be called 'man's inhumanity to man' is real for every nation, every people on earth."

What most moved middler M.Div. student Marianne Farrin in the iMovie was "the brokenness of the human being, the body of Christ on the cross, the piles of bodies from the Holocaust, the vulnerability and helplessness of the human being, and yet the redemption, the spring, the light," she said. "My father, a German, died in a Russian prison camp, and when I saw the images of the people in the bunks, I thought, that must have been what it was like for him. And even there, they wanted to be human, to have a face. We're all human, still people, with faces, and that's where we find the image of God."

Alumni/ae Reunion Gatherings

In March, **President Torrance** traveled to California and Arizona to speak to alumni/ae gatherings in San Diego, Newport Beach, and Phoenix. He also gave an evening lecture at Pinnacle Presbyterian Church in Phoenix. Dr. Torrance is pictured here with Steve Yamaguchi, Class of 1988 and the executive pres-



byter of Los Ranchos Presbytery.

Encountering The Laramie Project

On October 7, 1998, a young gay man, Matthew Shephard, was discovered bound to a fence in the hills outside of Laramie, Wyoming.

On December 8 and 9, 2006, PTS's student group BGLASS (Bisexual, Gay, Lesbian, and Straight Seminarians) sponsored the presentation of the drama The Laramie Project in the Mackay Campus Center. The play was conceived when a group of young actors and writers from New York traveled to Laramie to hear the townspeople's stories about the murder.

But the problem is, neither the murder nor the play are only

about the facts. Facts are neat and tidy. The reality is not.

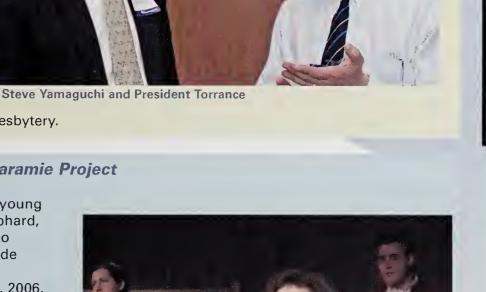
In its own words, The Laramie Project is a quest to understand how a town, and a nation, deal with hatred. It is an attempt to explain what happened that day in 1998 through the words of the townspeople themselves. How did they make sense of this murder in their town? Some were shocked and thought that it couldn't happen here. Others reflected that the only problem with that line of thinking was that it did, in fact,

What The Laramie Project does is to offer a way, through its monologues and interviews, to eavesdrop on a town seeking to make sense of a brutal murder inflicted on one of its own, by two of its own. And that is the key to its emotional impact: we, as spectators, are drawn into the process, we are not just given the finished product.

How do you make sense of something so intense, so horrible, while you are right in the middle of it? It is easy to tell a story from the end. From the end you can see how all the pieces fit together to form a neat, cohesive whole. But while you are in the middle of the story, the pieces don't fit together decently and in order.

The reality is that PTS, like the Presbyterian Church and other churches, is in the midst of figuring out its own story as it relates to all that is involved in the issue of homosexuality. In presenting The Laramie Project, BGLASS presented another piece in that ongoing dialogue. How the rest of that story goes remains to be written.

- Erin Dunigan





Student's Nativity Painting Viewed in Chicago and Australia

Jennifer Smith, a PTS middler, recently experienced her 15 minutes of fame and glory. This past winter, Smith, a graphic/web designer and artist, had her watercolor painting of the nativity appear in both The Record, an Australian publication for the St. Vincent de Paul Society, and the Daily Southtown, a newspaper in Chicago. To view the painting and other works by Smith, go to http://www.freewebs.com/ jenniferdianesmith/paintings/ nativity_dec02.html.

Faculty Publications

James Charlesworth has contributed to Jesus and Archaeology (Wm. B. Eerdmans Publishing Company, April 2006).

Elsie Anne McKee has edited and translated *The Writings of a Protestant* Reformer in Sixteenth-Century Germany (University of Chicago Press, April 2006).

Patrick Miller has edited Word That Redescribes the World: The Bible and Discipleship (Fortress Press, March 2006).

He has also written Theology Today: Reflections on the Bible and Contemporary Life (Westminster John Knox Press, March 2006).

J. Wentzel van Huyssteen has written Alone in the World? Human Uniqueness in Science and Theology (Wm. B. Eerdmans Publishing Company, May 2006).



Shelter from the Storm

Seminarians Offer Hope and Help in Mississippi

by Heather Roote Faller

here the rubber meets the road" is a phrase that no longer applies along much of the Gulf Coast, where few cars inch down the

debris-lined streets, stoplights still aren't working, and street signs are makeshift plastic tags with sticky-note letters. But two groups of Princeton Seminary students put their faith into action in January when they traveled to Mississippi to work with Presbyterian Disaster Assistance (PDA). They came back with powerful testimony to God's work on the Gulf Coast.

One group formed through the Office of Students Affairs, as director of student relations and senior placement Cathy Cook Davis connected interested students and helped them to plan a relief trip. The students raised their own funds through a letter-writing campaign, donations from their home churches, professors, and other seminarians, and proceeds from the annual Alternative Christmas Gift Fair sponsored by the campus group Seminarians for Peace and Justice and the annual Rat Dance (see sidebar on page 18).

This group of 13 students was based in Gautier, Mississippi, helping people gather their belongings, hauling debris, and hanging drywall. It included two international students, special student Christiane Trefz from Tübingen, Germany, and Temsuwati, a Th.M. student from India, who reflects on his experience on the following pages.

The second group formed around a class taught by associate professor of Old Testament Chip Dobbs-Allsopp. As part of his class on biblical interpretation in a post-modern world, Dobbs-Allsopp encouraged students to propose a final project that would apply concepts studied in the class, such as Emmanuel Levinas's idea of being for the Other. Several students suggested a hurricane relief effort, which Dobbs-Allsopp supported, along with Cook Davis, who went with them on their trip. This group raised funds through a letter-writing campaign, a jazz benefit concert, and a silent auction.

The 11 students worked in and around Gulfport, Mississippi. Their main tasks were "mucking out" (removing debris and mold from homes), and hauling away fallen trees. They participated in the upkeep of their PDA Volunteer Village, a campsite of tents surrounding a church. They took over cooking duties for their last few days, and built platforms to keep the tents out of the mud. They also volunteered to lead devotions for the camp each night. M.Div. senior Camille Cook also shares her reflections on the following pages.

Both trips were student-led and studentorganized. "Cathy [Cook Davis] and I both came away impressed with the students," said Dobbs-Allsopp, "and thankful for the privilege of being allowed to witness their leadership. We saw them take control in ways we don't get to observe in the classroom. That they did this work in the context of a class was phenomenal, because they took ownership of their education. I'm proud of them."

Restoring hope was as important as restoring houses. "There was pastoral care going on," said M.Div. senior Katie Walsh. And hope flowed in both directions. Several

whose belongings they tried to rescue from the attic of his ruined house. "With every photo, ribbon, and trophy, he told a story," they said. Other students remember a small boy dancing in his front yard as his father sang a song about how God would see the people of the Gulf Coast through the storm.

Those who've returned from the Gulf Coast have been changed by these encounters. They see themselves as witnesses, and they want to share what they've seen and heard. "I'm hoping we can go back to those churches that supported our trip," said Cook Davis, "and tell them the stories. We met people whose lives were changed, and we were privileged to be involved in that." The students shared their experiences in a presentation to the PTS community in February, including an original song about the experience composed by M.Div. middler Neah Lee and a slide show of images from the trip put together by Walsh (available on the PTS web site).

Many students emphasized that much of the relief and rebuilding work is being done by churches, and churches need to continue their efforts. "People feel abandoned by the government and the media," said Walsh. "We didn't see FEMA people. We saw churches, lots of churches." And the need is great. "The destruction was overwhelming. It looked like it just happened days ago, not six months ago," said Trefz.

Cook Davis is helping to set up several yearlong and summer field education placements through PDA, and another trip is planned for September. "Since we are now so intimately connected," said Cook Davis, "we must not forget what we've seen, and we need to pledge ourselves to the work ahead."

Learning from Disaster

Reflections on Katrina

by Temsuwati

Because of the tsunami that affected Southeast Asia, particularly India, my country, I was especially challenged to take action in response to a natural disaster—in this case Hurricane Katrina. When we reached our destination, the extent of the damage shocked me as I realized that what I saw in the media was only part of the devastation. Far beyond what I had imagined, we saw places utterly devastated and laying desolate. It was not easy to look on the scene. Later, as I listened to the tormented voices describing how people had died in the wake of Katrina and as I gazed at the broken houses, ships, cars, and empty sites once filled with beautiful homes and thronging with people, questions preoccupied my mind: Why Hurricane Katrina? Where was God in it? Why this much suffering? I could not answer myself, for to try to comprehend this situation would be almost as impossible as to try to understand God fully.

My people, the Ao-Naga, have a tribal proverb that says, "Facing a disaster is like

meeting a good teacher." The understanding of our people is that through disasters people learn so many things, and thus disasters bring about changes for the better. Most people believe that the true qualities of human beings are nurtured through adversity. The circumstances of human pain and suffering are often compared to

examples of natural elements that need to be crushed or put through the fire to bring out their essential value: flowers and healing herbs that give out their aroma only when crushed, metals like gold that need to go through the fire to become precious, and carbon that under heavy pressure turns into beautiful diamonds.

Another view of suffering is seen in those who have a deep compassion for the weak and marginalized, but who do not see God working in and through the suffering. When they see the pain in the world, they cannot believe that there is a God who is a loving creator of all. Although their work with the needy is



PTS students in a PDA supply tent in Gautier, Mississippi

admirable and important, such people cannot accept that a God who is Love could allow the existence of such misery for humankind.

Suffering can deeply affect people in different ways, either positively as in the former attitude, or negatively as in the latter. It can be a source of both inspiration and depression.

Through this mission trip, I affirmed for myself that when people are faced with disasters and suffering, how they respond affects whether suffering becomes a source of inspiration or of depression. Some will see it as a curse; some will accept it as a challenge to become stronger. Some will see it as retribution for sins—sometimes it may be and

(continued on page 18)

From Classroom to Construction Zone Biblical Interpretation in a Post-Katrina World

by Camille Cook

"New Jersey!!! How did you get here from New Jersey?" It was a question posed to our group time and time again by the people of the Gulf Coast. It was a question that we often answered inarticulately: we are a class, we are seminary students, and we are working with Presbyterian Disaster Assistance.

But it was more than just curious Mississippians who pondered this question. We asked ourselves throughout the week, how did we get here? As a group of 11 students, one professor, and one administrator, we joked about lacking practical skill sets and having callous-free hands more used to typing than hammering. We could all lead morning devotions, but who could run a

chain saw? We could exegete biblical texts, but who could remove tile from a kitchen? But as the week progressed, purpose and energy replaced our skepticism and hesitancies. Our "Biblical Interpretation in a Post-Modern World" class was quickly renamed "Biblical Interpretation in a Post-Katrina World." The week would inevitably give us a new lens through which to view our biblical and theological texts.

During our week on the Gulf Coast, the faces, names, and stories of real people merged with ideas and ideals studied in the classroom. The readings of our course



PTS students with Professor Chip Dobbs-Allsopp, Cathy Cook Davis, and Jackie, a Presbyterian Disaster Assistance camp manager

became palpable as we shook hands with the voiceless, the powerless, and the marginalized. Papers we had written were illumined as we sat down for meals with people who taught us about hospitality, generosity, and compassion. Our struggles with social issues

(continued on page 18)

Rat Raises Revenue for Hurricane Relief

by Meagan Cracraft

A long time ago, there was a rat problem in Hodge Hall. In frustration, residents took matters into their own hands, eradicated the rats, and then threw a party to celebrate. Or maybe it was the noise from the party that scared the rats away. The story has changed over the years, but the tradition has remained the same: each fall, the residents of Hodge Hall throw the Rat Dance.

The party is planned in secret, and seminarians who live on campus anxiously await word that the women

of Hodge Hall are beginning to paint. Each year the women choose the theme (always including a rat and the words "illegitimi non carborundum"), paint the floor at the bottom of the spiral staircase, and determine the charity to which party admission

money will be given, while the men of the dormitory plan the other details of the party.

After reflecting on the natural disasters of the last year, the women chose "The Calming of the Storm" for their theme. The result? A painting of a hurricane with a large dove hovering over it, a great party, and \$275 given to help fellow PTS students travel to Mississippi to spend a week helping clean up the results of Hurricane Katrina. The residents of Hodge Hall were proud to use an event that resulted from one small misfortune-rats in the dorm-to assist others who suffered a much larger misfortune.

Meagan Cracraft is an M.Div. junior from Coffeyville, Kansas.

sometimes not. Suffering can make us or break us. I was blessed very much to hear from some of the people affected by Katrina how they came closer to God through the disaster. One woman even said it was a blessing in disguise for her.

Now the sea is so silent, as if it has not done anything. But it is a deceptive calm; we never know when it will rage again. Many people have died, and huge destruction has taken place. I was told that even in 10 years it will not be possible to get back to where these people and these communities were

Coast communities, and yet God chooses and biblical narratives merged into tangible realities as we sifted through the rubble of to be present through agents and means-

> education was given a new meaning as we ripped nails out of floorboards alongside our classmates and professor.

The semester's class had ended, but the precept continued as we walked the streets of Mississippi. We learned that the faces and places would not allow the passive disengagement of the theological inquiries of the class-

room; logic-driven answers can sound heartless to living bodies, which require consideration and attention on a different level. In our short week we were bound inextricably to the reality of their suffering, loss, sorrow, confusion, fear, hope, and faith: our semester of academic casuistry was at times confirmed and at others dispelled.

Although not all of us could tile roofs or hang drywall, each of us found that we represented something more than our construction skills. The people whose homes, families, and spirits were washed away in the hurricane need to see messages of solidarity, hope, and promise. The victims need to be reminded that throughout their varied experiences in these coming months, God is steadfast. God is fully present in the Gulf

before the storm. However, I would say, blessed is the person and nation who can find the rainbow after the storm. In the midst of the chaos of destruction and loss, despair and suffering, we pray that the eternal flame of hope will burn bright to restore the land and the people to the greater glory of God.

Temsuwati is a Th.M. student and associate pastor at Mokokchung Town Baptist Church in Nagaland, India.

even agents and means as mixed-up

from Princeton.

and inadequate as a group of seminarians

Regardless of how far we traveled from

personal tragedies and human narratives. The pragmatic application of our theological

the coast, we found seashells carried in by the storm. In places where water seemed an impossible reality, the seashells proved its past presence. Similarly, regardless of how great the destruction, how dismal the outlook, we found glimmers of hope, shreds of light, and whispers of growth. The water had receded, but the shells remained. The damage was done, but it was not the final word for the Gulf Coast. We worked for one week to raise the fall-

en—whether fallen trees or fallen dreams. We worked for one week to lift the broken whether broken roofs or broken spirits. We worked for one week, and though our efforts were small, the impact on our lives and ministries was consequential. "The other" is now the face of an Italian boxer as he sorts his belongings, "the marginal" is now a ghost town of broken windows, and "the devastation" is now a soggy page of a photo album. As a group of seminary students, we feel called to walk alongside the people of God as they experience exhilaration and alienation, devastation and triumph. As they experience God as both immanent and transcendent, we want to remind them of God's promises and faithfulness. As one senior student commented, "As we speed away from seminary, this is one class we are not soon to forget." I

Camille Cook is an M.Div. senior from Mahtomedi, Minnesota.



This year's hurricane-shaped painting of the Ratus discreetly depicts the rats as the leaves in the olive branch.

Understanding Faith

PTS Faculty and Students Foster Church/Academy Dialogue at AAR/SBL

by Heather Roote Faller

"Being a part of the Society of Biblical Literature is a way of demonstrating scholarly accomplishment, and it's part of our faculty's vocation," says dean of academic affairs Darrell Guder. "If we go by St. Anselm's phrase 'faith seeking understanding,' we look at three things—what is faith, what does it mean to seek, and what does understanding look like?" As Christians, Guder says, members of Princeton's faculty presuppose faith in their scholarship, and academic rigor is part of their integrity and their witness to that faith.

The most recent national gathering of the Society of Biblical Literature (SBL) and the American Academy of Religion (AAR) took place in Philadelphia in November. For the past 35 years, the two professional societies have been meeting jointly. The Society of Biblical Literature, founded in 1880 and now counting 6,000 members worldwide, is a group that fosters biblical scholarship, focusing on the literature and history of the cultures of the ancient Near East and the Greco-Roman world, as well as on contemporary interpretation of the Bible. The American Academy of Religion, founded in 1909 and including 7,500 members worldwide, covers the study of all religions, ancient and contemporary.

At the November meeting of SBL, the community of scholars recognized PTS's Eisenberger Professor of Old Testament Literature and Exegesis and director of Ph.D. studies Dr. Katharine Doob Sakenfeld by electing her president of the Society of Biblical Literature. As tradition dictates, she will serve as vice president for the coming year, and president in 2006-2007. As president, she will be a member of the council, which is a volunteer governing body that makes long-range plans and oversees the work of the paid staff. Being president is an honor recognizing scholarship and contribution to the work of the society, and furtherance

of biblical scholarship in general. "I checked out the list of past presidents, including Patrick Miller and Bruce Metzger, and I think I'm not in their league," says Sakenfeld. "But people tell me, don't compare, you have to be yourself."

By all accounts, Sakenfeld has contributed much to both the society and the field.

Her dissertation, which became the book

The Meaning of Hesed in the Hebrew Bible:

A New Inquiry (Wipf & Stock Publishers),
has become a standard resource on the topic.

She has also served as chairperson of the
National Program Committee of the SBL,
a position that Brian Blount, the Richard J.

Dearborn Professor of New Testament
Interpretation at the Seminary, now holds.

"Through the society and my own work I have tried to further the place for women in leadership and biblical interpretation," says Sakenfeld. To that end, in the 1990s she helped bring 12 international women feminist scholars to give papers at the society. Together with her colleagues Sharon Ringe and Phyllis Bird, she guest edited a book of essays by these scholars, as well as other work that they solicited, called *Reading the Bible as Women:*Perspectives from Africa, Asia, and

Latin America (Semeia 78).

Along with Sakenfeld's reputation as an outstanding scholar and her contributions to the society, every colleague mentions her ability to listen to others and create consensus. "Dr. Sakenfeld has been a leader in so many settings, and it's great to see her leadership honored," says Ross Wagner, associate professor of New Testament at the Seminary. "In every setting, she's able to listen to everybody, to respect all points of view, and to help a group arrive at a decision that's good, even when there's controversy. She's calm and respectful."

Faith Seeking Understanding

Listening to others is a key mission of both societies. "It's a discipline to be in dialogue with other scholars," says PTS's Charles T. Haley Professor of Old Testament Dennis Olson. "SBL is part of the academic communal discernment process. Both the Seminary and the academic guild are seeking truth.... It's helpful to be in dialogue with people from other traditions, whether Jewish, Christian, or secular traditions, as a check and guide." When the goal is genuine dialogue, voices from outside the tradition are not only valid; they're invaluable.

Olson draws a comparison between this dialogue with those outside the faith community and a narrative in the Bible.



PTS colleagues Katharine Doob Sakenfeld and Choon-Leong Seow

In Numbers 11, God tells Moses to disperse his authority to 70 elders. But in Exodus 18, it's Jethro, the Midianite father-in-law, an outsider, who tells Moses to do so. Olson says, "There's wisdom from outside the community. It has to be tested, and discerned, but it's there." The biblical narrative itself suggests that God's truth can be heard both within and from outside the community of faith.

Princeton Seminary professors participate in SBL and AAR in many ways, from serving on committees, to presenting papers, to responding to the work of other scholars. The variety of papers presented by Seminary faculty is considerable. At AAR, PTS's James



Illustrating the opportunity for student involvement in AAR/SBL, and the diversity of topics discussed, these PTS students participated in AAR/SBL's March Mid-Atlantic Regional Meeting in Baltimore.

Brennan Breed, M.Div. student, SBL, "To See with Another's Eyes: Job's Pedagogical Use of Ambiguity"

M. Blake Connelly, Th.M. student, AAR, "She Who Leads: Utilizing Womanist and Feminist Technologies to Challenge Sexism within Current Southern Baptist Convention Theology and Policy" and, at SBL, "It's the End of the World as We Know It and I Feel Fine: Exploring Apocalyptic Themes in Mark 13:24–37"

J. Blake Couey, Ph.D. student, SBL, "Amos 7:10–17 and Royal Attitudes toward Prophecy in the Ancient Near East"

David J. Downs, Ph.D. student, SBL, "The 'Offering of the Gentiles' in Romans 15:16"

Todd French, Th.M. student, AAR, "Altruistic Sensibilities in Early Christian Hagiography and Possibilities of Disinterested Giving in the Self-Centered Programs of Holiness Seeking"

Douglas Hume, Ph.D. student, SBL, "The Jerusalem Community and the Promises of God: Ethics, Eschatology, and Dynamic Community of Act 1:1–8:3"

William R. Mangrum, Th.M. student, AAR, "Why Thomas Merton's Thoughts in Solitude Should Matter More"

Amy Peeler, Ph.D. student, SBL, "What's Apocalypticism God to Do with It? 1 Corinthians 13 as Apocalyptic Discourse"

I. McCord Professor of Theology and Science, Wentzel van Huyysteen, presented his paper on the concept of emergence and human distinctiveness. At SBL, assistant professor of Old Testament Eunny Lee gave a paper on Qoholet's ethic of enjoyment, and Beverly Gaventa, the Helen H.P. Manson Professor of New Testament Literature and Exegesis, presented a paper with Wagner on the gospel and congregation in Romans.

Van Huyssteen, who has served on the steering committee for the Religion and Science Group of the AAR for many years, gave a paper on "Emergence and Human Distinctiveness: Limiting or Delimiting Evolutionary Explanation?" His paper dealt with the question of how God is related to human evolution, and the problem of divine action and free will. "Our culture today is deeply shaped by contemporary science," says van Huyssteen, "so this is indeed a mainstream discussion, and should be part of what we teach theologically, since we believe that God ultimately is the Creator of this world."

Blount presented a paper based on his book Can I Get a Witness? Reading Revelation through African American Culture. "It used to be that scholars had to separate themselves from their background. They've realized now that we can't, and shouldn't, do that," says Blount. In his book, he compares the situation of the church in Revelation to that of the American church during the 1960s. "For John, being a witness to the Lord Jesus Christ puts you in a comparable situation to that of being a witness to civil rights," he says. In his work, Blount looks at issues important to both church and culture, and, as chair of SBL's program committee for the last four years, he encourages as many perspectives as possible to be presented at the society's meetings.

Olson presented a paper focused on the tension between centralized authority and the dispersing of authority in the Pentateuch. "These are precisely the kinds of issues and tensions that leaders and community ministers need to think about to lead and exercise genuine authority," says Olson. "They need to steer the community and to be faithful to a vision of what God is about in the world, but at the same time to disperse authority and allow the whole community to think together about how it should move forward. There's

a theological point here, that God is finally the sole authority, but that the Holy Spirit works through a networked community."

Wagner also offered a paper in a session on Paul's theology titled "Working Out Salvation in Philippians." There were quite a few PTS students in the audience. Wagner, who is on the steering committee for the Pauline group, argued that salvation for Paul means being united to Christ. "The community of faith as a whole begins to embody the life of Christ in its interactions with each other and the world," says Wagner. This understanding of Paul's theology leads to a deeper understanding of what faith in Christ requires. "We talked about what concrete practices the church needs to embody, such as ministries of mercy and self-giving," he says.

For PTS professors, faith commitments shape their scholarship, and their scholarship shapes their faith. But how does the church hear about what the scholarly societies are discerning about the texts and practices of faith? How does what happens at the academic societies get back to the larger church?

Understanding Forming Leaders

PTS professors bring their tested ideas back into the classroom. They return excited about a new angle on a topic, with new energy and new resources. "Because of something I learned at SBL," says Sakenfeld, "I may say something different in Old Testament 101 than I would have otherwise." Students and future pastors benefit from the most current scholarship, and from professors who are energized by collegial study. Sakenfeld continues, "For example, people used to say that there were five books in the Psalms, but that the individual psalms were randomly arranged. Through scholarly exchanges at SBL, we began to realize that there was more of a plan than we'd imagined, but we wouldn't have noticed these features with our traditional assumptions."

The academic societies can shape leaders in larger ways, too. They can even shape their careers. Van Huyssteen's first visit to the U.S. from his native South Africa was to attend a meeting of the AAR in Atlanta, Georgia, in November 1986. "The American Academy of Religion is a catalyst," he says. Building communities of scholars is what AAR and



SBL are all about. Now van Huyssteen is bringing his students into the community.

Last fall, students in van Huyssteen's seminar on the challenges of interdisciplinary theology read Swedish scholar Michael Stenmark's book *How to Relate to Science and Religion* (Wm. B. Eerdmans). Stenmark attended the AAR conference in Philadelphia, where van Huyssteen connected his students with the scholar. "I introduced a group of my students to him at AAR," says van Huyssteen. "Then the students sent their papers to him to read, and he wrote back. They were thrilled."

This kind of exchange can change students' hearts as well as their minds.

M.Div senior William Barnett, one of van Huyssteen's students who attended AAR, says being at the conference and meeting Stenmark helped "humanize" the scholarly discourse he engages in the classroom. "Later in the seminar, when I sat down to make my own critical assessment of Stenmark," he says, "I could not simply treat his position abstractly, but had to place it within the context of the generous character and cordiality he exhibited toward us, and I was challenged then to exhibit the same generosity in my responses to his work."

It's that kind of generous and respectful conversation that shapes Barnett, and others at the conference, as much as the new ideas they learn. "For students headed into ministry, an experience like this at AAR exemplifies the spirit of conversation we might have with those with whom we disagree, in our own churches and beyond them," says Barnett.

Leaders Transforming Communities

Students like Barnett are formed by the classroom exchange, and in turn they bring an informed and tested faith to those they serve. Recently, the societies have become more purposeful about making the link between the church and the academy stronger.

"The number of program units at our society's professional meetings that are theologically oriented, that focus on the reception of the text and what difference the text makes to the church and the world, is on the increase," says Sakenfeld. "This correlates to a change in emphasis within academic biblical scholarship itself. There continues to be interest in the Bible as a book about the distant past, and to understand that it's not a book of our time and culture, but there is also interest in the fact that it is a foundational book, and scholars want to contribute to that dialogue."

In addition, SBL is currently developing more regional programs, one-day conferences in major cities to bring the broader public into interaction with these topics, so that SBL can be a resource for the church and the other Abrahamic faiths. "This is a way to say that biblical scholarship isn't the enemy of faith, and has something important to contribute," says Sakenfeld. "This program will reach lead-

ers who want to be prepared to discuss current events theologically with their congregations."

And PTS professors are working to bridge the gap as well. Many offer their expertise, honed at SBL and AAR, at continuing education events in local churches. Van Huyssteen teaches continuing education classes and speaks at churches on the topic of science and religion. Olson teaches courses for interim pastors based on Moses as a model, one who saw the people through a transition and then turned over leadership to another. Wagner gives courses on the Book of Philippians. Wagner says, "It's not ultimately about our ideas, but about communities that are transformed by God."

All the professors encouraged alums to attend any SBL/AAR events they can. "What's exciting

about SBL is the interactions: Christian educators talking to scholars, and theologians talking to pastors, the diversity of the community," says Blount. It's important for church leaders to be part of the community. Wagner says, "Pastors need to continue to educate themselves about what scholars do with the Bible, and also be discerning about how to appropriate and apply scholarly discussion. Alums should hold us accountable to doing scholarship that's relevant to the church." The business of interpreting God's word belongs to the priesthood of all believers: pastors, scholars, students, and all the faithful.

And that is the goal for PTS professors and scholars: the transmission of knowledge from the community of scholars, to the community of the Seminary, to the community of the church.





Wentzel van Huyssteen (below) and Dennis Olson (above) at the AAR/SBL meeting in Philadelphia

The next annual meeting of AAR and SBL will be November 18–21, 2006, in Washington, D.C. For more information, go to AAR's web site at www.aarweb.org, or SBL's web site at www.sbl-site.org.



by C. Clifton Black

In March, Reese Witherspoon was awarded an Oscar for her charismatic portrayal of June Carter in the Johnny Cash biopic *Walk the Line*. Though Joaquin Phoenix did not win in the Best Actor category, his depiction of Cash in the critically acclaimed 20th Century Fox film has helped further Cash's reputation as one of the great icons of modern music.

And yet, for all the plaudits the movie has earned, *Walk the Line* deals only fleetingly with one of the great themes of its subject's life: his faith.

Cash (1932–2003) is considered a pioneer of "outlaw music," yet even his secular compositions beat with moral and religious heart. Cash's childhood was stamped by country music and his mother's devotion to the Pentecostal Church of God. When J.R. Cash was 12, several months after he accepted Christ, his older brother Jack—a preacher—was killed in a farming accident. Thirty-five years later, Cash's instantly recognizable stage costume was not the sequin-spangled eye-poppers of his Grand Ole Opry colleagues, but the black frock coat of a 1920s circuit rider or undertaker.

In 1954, after his discharge from the U.S. Air Force, Cash signed with Sam Phillips, the legendary producer of Sun Records in Memphis who also mentored the fledgling career of Elvis Presley. Three years

and forty hit singles later, Cash left Sun for a new contract with Columbia—never, he maintained, just for better money but because he wanted to record spiritual songs that Phillips prohibited, claiming he didn't know how to market them. True to its word, Columbia released as the second LP by their new artist *Hymns by Johnny Cash* (1959), followed by *Hymns from the Heart* (1961). What's notable about all his religious recordings is their manifest genesis in Cash's own convictions, not in some agent's decision that the requisite Christmas album would burnish his image.

The song that consolidated Cash's "outlaw" reputation is "Folsom Prison Blues" (1956), sung from the point of view of a jailed killer listening to a distant train whistle. The climax comes in its second stanza:

When I was just a baby,
My momma told me, "Son,
Always be a good boy;
Don't ever play with guns."But I shot
a man in Reno
Just to watch him die.
When I hear that whistle blowin',
I hang my head and cry.

The convict weeps not merely because he's in prison, but because he's imprisoned to sin: the sheer meanness of gunning down someone in cold blood just for the hell of it. A later stanza nails it down:

But I know I had it comin'; I know I can't be free.

But those people keep on movin', And that's what tortures me.

Music critic Neil Strauss puts his finger on a crucial difference between the sinners in Cash's songs and most of the protagonists in today's gangsta rap. The latter are often vicious, with no center but nihilism. Those locked away in Folsom are guilt-racked, famished for real redemption from real misery.

Cash's musical persona had some basis in fact. During his 30s he seemed bent on destroying himself with painkillers, amphetamines and barbiturates, which decimated his body and his first marriage. When out of control—which was much too often—Cash wrecked property, nearly killed himself in a borrowed car, and was arrested seven times. A sheriff in Lafayette, Georgia, released him, even offering him back his dope: "You've got free will: kill yourself or save your life." After a half-hearted suicide attempt, Cash quit drugs cold turkey, upheld by the Christian conviction of a woman who in 1968 would become his second wife: June Carter (1929-2003). They remained married until a heart attack claimed her life four months before her husband died.

Three months after kicking the worst of his habit, he recorded *Johnny Cash at Folsom Prison* (1968), regarded by many as his best and by some as the finest live concert by any popular performer on record. By then he had done shows in many prisons, perfecting a repertoire peppered with his

own hits ("I Walk the Line," "Ring of Fire"), rock, ballads, comic novelties, and spirituals. Though he himself never did hard time, Cash knew his listeners:

"Prisoners are the greatest audience that an entertainer can perform for. We bring them a ray of sunshine in their dungeon, and they're not ashamed to respond, and show their appreciation.... The culture of a thousand years is shattered with the clanging of the cell door behind you.... You sit on your cold, steel mattressless bunk and watch a cockroach crawl out from under the filthy commode, and you don't kill it. You envy the roach as you watch it crawl out under the cell door.... Your big accomplishment for the day is a mathematical deduction. You are positive of this, and only this: there are nine vertical and sixteen horizontal bars on your door."

Folsom Prison still sounds fresh. It conveys the electricity of 2,000 inmates, under tight guard, with intermittent announcements over a warden's loudspeaker and Cash chuckling obscenities to the delight of his listeners and the bemusement of his producer. For all its up-tempo numbers, the concert is shot through with deep melancholy that seems to have clicked with a literally captive audience. Cash's humor is outright gallows ("25 Minutes to Go"—before a noose snaps the narrator's neck) or brokenhearted goofy ("Flushed from the Bathroom of Your Heart"). The songs are filled with pitch-black mines, deadly walls, orphans, adulterous wives, scoundrels hanged for the one crime they didn't commit, and, in "The Long Black Veil" (by Marijohn Wilkin and Danny Dill), even ghosts:

She walks these hills in a long black veil. She visits my grave when the night winds wail.

Nobody knows, nobody sees, Nobody knows but me.

And yet, there's redemption. The last number, "Greystone Chapel," written by Glen Sherley, an inmate in the audience, thanks God for the only place at the prison whose door was never locked:

Now this Greystone Chapel here
at Folsom—
It has a touch of God's hand on
every stone.
It's a flower of light in a field of darkness,

And it's given me the strength to carry on. Inside the walls of prison, my body may be, But my Lord has set my soul free.

The concert ends as it began, with thousands in jail. But in between eternity invades a prison cafeteria.

If Folsom is plaintive, Johnny Cash at San Quentin (1969) is a hell-raiser that morphs into camp meeting without a shred of camp. The concert was Cash's fourth at San Quentin. Among his backup musicians was June Carter. Thirty-one years later she confessed how terrified she was: "San Quentin is a maximum-security prison. Some men are here for armed robbery, rape, pedophilia, arson, murder. And there were a few innocent men. It felt like a dream. 'O Lord,' I cried."

After some opening crowd-pleasers, Cash strums his guitar and addresses his audience in a no-nonsense tone that immediately gives them back some freedom of choice:

"I tell you what:...[The producers] said, 'You gotta do this song, you gotta do that song; you know, you gotta stand like this or act like this.' And I just don't get it, man. You know, I'm here, I'm here to do what you want me to and what I want to do."

With that, a thunderous holler went up. From there on, Cash held his audience.

A good thing, too. When his agent asked if more guards were needed to protect the stage, the security chief replied that one hundred, even two hundred guards couldn't control a thousand, spring-loaded prisoners if things spun out of control. They didn't.

Midway through the concert, however, Cash took a chance that must have caused somebody to flinch. He introduced a song he had written for the occasion: an angry, four-stanza damnation of that very concert hall.

San Quentin, may you rot and burn in hell.

May your walls fall, and may I live to tell.

May all the world forget you ever stood,

And may all the world regret you did

no good.

San Quentin, I hate every inch of you.

Almost every line of "San Quentin" drew a roar of recognition, and Cash immediately gratified the crowd's yell for an encore. Cash made no excuses for what men had done to

land them in hell, but neither did he vindicate the hell others had made for them.

Later, having broken the tension with "A Boy Named Sue" (the premiere of a feisty novelty that eventually sold more than a million copies), Cash and crew again reversed field by rendering Thomas A. Dorsey's spiritual "(There'll Be) Peace in the Valley." As it turned out, "Peace" was no pious aberration but the first in a series of four religious numbers that Cash slyly introduced as "a serious note" in the concert. Of course, he had been deadly serious from the start. What he really intended was to inject some evangelical Christian spirituality, now that San Quentin's inmates were ready to hear it. And they were.

The least well known of this set is, musically speaking, no great shucks. But as Cash's own proclamation of the gospel in that volatile context, it is a masterly piece of indirection whose real subject is the nobility of a derelict life changed by Christ:

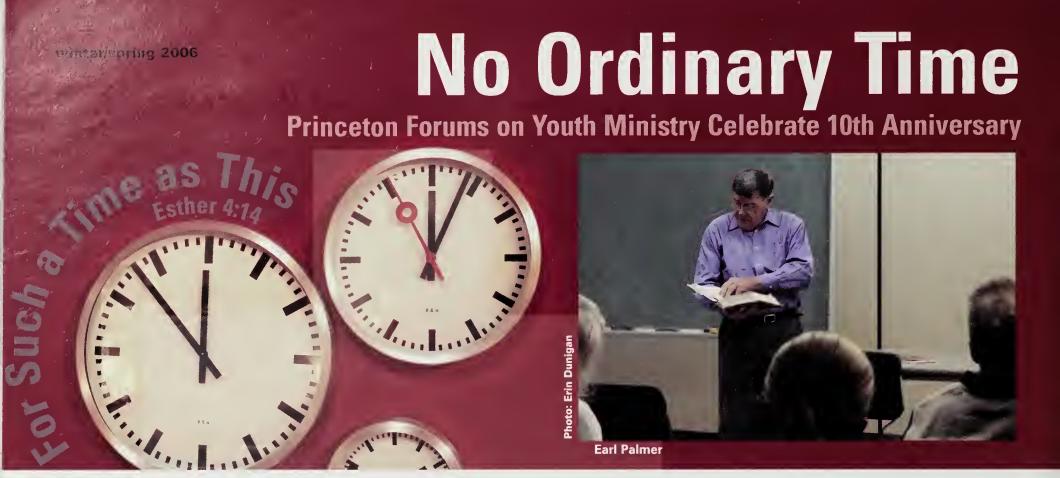
He turned the water into wine.
He turned the water into wine.
In the little Cana-town,
The word went all around that
He turned the water into wine.

It takes no stretch to get the point:

If Jesus could do that with something as ordinary as water, then he can make something out of the vulgar, the lonely, the lost—all the sinners, caught or not.

Probably the most famous inmate to witness Cash's first concert at San Quentin (1958) was Merle Haggard, who later, after receiving a full pardon from Governor Ronald Reagan, became a country-western singer himself. Of Cash, Haggard has said, "He brought Jesus Christ into the picture [at San Quentin], and he introduced him in a way that the tough, hardened, hard-core convict wasn't embarrassed to listen to. He didn't point no fingers; he just knew how to do it."

C. Clifton Black is the Otto A. Piper Professor of Biblical Theology at Princeton Theological Seminary (clifton.black@ptsem.edu). An earlier version of this article appeared in The Christian Century. © 2003 The Christian Century Foundation. Republished with permission. Dr. Black was also interviewed on both Canadian radio and newspaper about Johnny Cash.



by Barbara A. Chaapel

Lattes in hand, iPods plugged into their ears, and toting wireless laptops and Bibles limned with margin notes, an at-first-glance somewhat un-Princetonian group of ministers and church leaders gathered in Seattle in January for a serious conference on ministry. Many jean-clad, some with long hair harkening back to the 1960s, even one with pink locks, these men and women, lay and clergy, Presbyterian, Methodist, nondenominational, had one thing in common: a commitment to effective ministry with young people.

Appearances to the contrary, the assembly of 190 folks at the tenth anniversary meeting of the Princeton Forums on Youth Ministry represented the core of what Princeton Seminary stands for: excellence in scholarship and theological thinking as it affects the church and the world.

"What we do well at Princeton Seminary is scholarly theological education for ministry," says Kenda Creasy Dean, associate professor of youth, church, and culture, and the first director of the PTS Institute for Youth Ministry (IYM). "Youth ministry is a radically contextualized ministry that takes place with a particular 'flock'—but at root it is still ministry, and it is part of the overall mission of the church. Since adolescence is expanding to include young adults as well as children entering puberty, that flock can include people anywhere in the first third of life, as well as their families."

Dean's goal from the institute's beginnings in 1995 has been to invite people to understand youth ministry as ministry, and youth as people, not as "a separate species." She has always seen the Institute for Youth Ministry as a core part of PTS's mission. "Princeton's mission statement says that we prepare women and men to serve Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, in a community where Scripture and the Christian tradition are appropriated critically, and where faith and intellect mature. That kind of scholarship is what we do well, and at the time, no one in the country was really thinking about how to apply this to ministry with youth." Dean saw a vacuum, and thenpresident Thomas Gillespie determined that Princeton had the resources to fill it.

With the prospect of a donor to fund this new initiative, Gillespie challenged Rick Osmer, PTS's Thomas W. Synnott Professor of Christian Education, to think about what Princeton could do. Osmer asked Dean, then a Ph.D. student, to come up with a proposal. Dean put together a think tank that included Osmer and practicing youth ministers and alums Amy Vaughn, Dayle Rounds, Arturo Lewis, Mark DeVries, Emily Anderson, and Ron Foster, joined by scholars Evelyn Parker, Robin Maas, and Jack Nelson. Dean remembers that the group met each other for the first time in their pajamas, roused from bed by a fire in Erdman Hall.

The team shaped a movement (a term Dean prefers to "program") with three key

elements: research, degree programs, and lifelong leadership development.

They tackled degree programs first, encouraging the Tennent School of Christian Education to develop the Seminary's M.A. in youth ministry, dual-degree M.Div./M.A. in youth ministry, and courses in youth ministry at the Ph.D. level. Rounds, now codirector of IYM, remembers that when she was a PTS student, there was only one course in the curriculum on ministry with youth. "There was almost no literature in the field, no serious theology about youth ministry, and if you couldn't take that one course, you were out of luck," she says.

The team then moved on to the question, What would effective continuing education for people doing ministry with youth look like? And the Forum on Youth Ministry was born—a four-day, multiple-format event that brings serious scholars from the fields of biblical studies, ethics, and theology to address participants; preachers and liturgists to lead worship; and teachers and practitioners in youth ministry to teach workshops on myriad topics in the fertile field of ministry with youth. The first forum was held in Daytona Beach, Florida, in 1996, followed every year since by a January forum at an off-campus site and an April forum at PTS.

Key to the forums, says Vaughn, the institute's other codirector, is the opportunity for participants to learn from each other, and to talk informally over meals and in free time with the forum faculty. "A constant in the forums has been not just youth ministry spe-

cialists, but scholars from a variety of disciplines who bring the best in their fields to our participants. We've had people like Jürgen Moltmann, Miroslav Volf, Martin Marty, and this year PTS's Pat Miller in Old Testament and Barbara Holmes of Memphis Seminary in ethics." Participants have relished the chance to talk with these scholars, and Vaughn says that once she has convinced such leaders who first say they "don't do youth ministry" to come to a forum, "they are thrilled to talk about ministry with the people who are doing it day by day."

Miller and Holmes anchored the Seattle forum, whose theme was "For Such a Time as This," from the Book of Esther. Each gave two lectures. Miller focused on the relationship between time and purpose in Ecclesiastes, explaining that in the biblical view, "time has meaning for us when there is purpose in it, not just in its chronological calendar. Our enjoyment of time is not about pursuit of more, but about the appreciation of what we have, what God has given us, trusting that the future belongs to God."

For Miller, who retired from the PTS faculty last year, being with forum participants amplified his awareness of time. "I have a sense that I'm with the folks out on the frontier of the church, helping to shape the future," he told his audience. "The church's future is very much in your hands and in what you do."

Holmes talked about the oscillation between lament and joy in human experience, including in the experience of young people. Her lectures were sprinkled with references to contemporary culture that youth and those who minister to them would find familiar, from the Matrix movies, to cultural icons Michael Jackson and Paris Hilton, to the TV soap opera Desperate Housewives, to the communal grief of 9/11. Believing youth are often mired in a search for quick meaning and superficial joy, Holmes said her "call to the next generation is to reclaim the possibility of real joy through the healing practice of lament." Esther's story, she said, "is a wake-up call that reminds us that survival is a communal event," and that "clinging to the myth of radical individualism" provides only "an illusory safety net."

The Seattle forum, held at Plymouth Congregational Church, where PTS alums

David Shinn and Allen Hilton are on the staff, was the first forum held in a church.

Participants worshiped morning and evening (PTS alumna and Luther Seminary assistant professor of preaching Carol Miles was the forum preacher) in the rounded sanctuary with small cross-shaped windows and green doves flying on the banners hung for Ordinary Time in the liturgical year.

But the time was far from ordinary, as participants and leaders used PowerPoint, CDs, the web, and mission visits throughout the city to engage topics like adolescent mental health, postmodern worship practices, poetry and youth, and Christian sexuality. Osmer led a seminar sharing the results of PTS's Faithful Practices, a research project that identifies practices in Christian life that are found in vital congregations. Dean, with Ron Foster, pastor of Bethesda United Methodist Church in Bethesda, Maryland, invited participants in their seminar to view video frames from the Oscar-winning Best Picture Crash and to read the biblical story of Jesus' transfiguration to think about "re-framing" faith. "Youth ministers are in the framing business," says Foster. "We want to help young people develop a frame of faith, maybe a faith expressed differently than what they grew up with. We want them to see faith as a frame they can carry around to look at the world through, although ultimately no one frame is adequate to encompass God."

PTS trustee Earl Palmer, also pastor of Seattle's University Presbyterian Church, led a Bible study on the parable of the sons sent into the vineyard in Matthew 21. He urged youth leaders to give their young people "lag time" in their journey from hearing the faith to believing it, as the son who at first resisted going to the vineyard eventually went, while the son who readily agreed to go did not.

Palmer has supported Princeton's efforts in addressing youth ministry for many years. He initiated the Robert Boyd Munger Seminar in Youth Ministry at the Center of Continuing Education before the institute was born, and has been a cheerleader for Princeton's contributions to serious reflection



Ron Foster (left) and Kenda Dean (far right) with forum participants.

on youth
ministry
ever since.
"The
IYM
forums
put
up the
flag for
Princeton
Seminary
better than any
other program," he told

forum participants.

From their responses to the Seattle forum, participants agree. Seattle was Gonzalo Duarte's third consecutive forum.

Duarte directs the Lilly-funded Future Quest summer program for youth at Queen's

Theological College in Canada, a program that gives young people the opportunity to explore community, theology, and leadership.

"Ten percent of PTS forum attendees are from Canada, and some make a transcontinental trip to come," Duarte says. "The forum has become a model of bringing people together across denominations for theological discussion, reflection, and worship around youth. Other programs and institutions do more training, but Princeton's, because of its name, quality of faculty, and depth of resources, is a model we're hoping to use in Canada."

Kris Ostrem, one of the associate pastors at Plymouth Church, values the essential equipping for ministry that the forums offer. "What is significant is how the forums feed people biblically, theologically, liturgically, and spiritually," she says. "The lay and clergy

youth leaders who participate are fed substance, and can sink their roots deep again." She also appreciates the opportunity for networking. "You learn that you're not on your own. Through conversation you connect with people doing the same ministry. And ordained and nonordained are on equal playing ground at the forums."

Forum conversations often focus on issues that youth in American culture are facing.

Keith Gunter and Tim Chamberlain, lay participants who lead a church youth group in Marietta, Georgia, say the need for accountability in life is a huge issue for their young people. "So many of our kids have the herd mentality," Gunter says. "They just follow their peer group, and so can't say 'No'to drugs, for example. We've found that they value the discipline that serious Scripture study can offer. We've even introduced them to ancient spiritual disciplines." The two are particularly proud of a young man who wanted to learn Hebrew and studied until he could translate Old Testament texts, and of another who memorized the entire Sermon on the Mount.

Consumerism, drugs, and driven schedules are other problems leaders say their youth struggle with. And the leaders want the church to be part of the solutions.

But youth, and youth culture, have as much to offer the church as the other way around, according to Kenda Dean. Youth can show the church the way into faith in the contemporary culture. "Where youth ministry is going, the church itself is going," she says. "When youth ministry is important and informative, youth have a radically positive effect on Christian community, on the health of the congregation."

A new feature of the Seattle forum that brought church and culture together was an offering called City Dives. Participants had an afternoon to visit several mission sites in Seattle for a close-up view of organizations offering services to citizens with special needs. FareStart, a program that teaches homeless people skills in the food service industry while providing them housing and life skills, has placed numerous formerly homeless people in jobs as cooks, waiters, and food preparation workers. A subset of FareStart is barista training for Seattle's 1,000 homeless youth, who learn to work in the

city's plentiful coffee bars. In its first year, the barista program graduated 63 youth, 37 of whom got jobs and 16 of whom went back to school.

The forum participants who "dove into"
FareStart had a sumptuous meal at FareStart's restaurant, run by the program trainees, and took away a

vision for the importance of mission in working with young people.

In addition to bridging church and culture, the IYM intends to bridge the connection between church and academy. "Youth ministers are excellent interpreters for both sides—the seminary and the church," explains Dean. "The seminary offers its research, study, and pedagogy to the church through well-grounded youth ministers, and the church in the voice of its youth ministers, who are bilingual, speaking the language of both church and culture, interprets the local congregation back to the seminary."

This church/academy bridge is the emphasis of the third component of the IYM: research. The institute's kick-off research project tackled globalization. More recently, the Lilly-funded Building Bridges Project, administered by Leslie Dobbs-Allsopp, is looking at the relationship between effective youth ministers and congregations. The institute also produces Cloud of Witnesses, an audiojournal on youth, church, and culture that makes theme-based sermons and interviews with youth, pastors, scholars, and laypeople available to busy practitioners, who can subscribe at no cost and listen to the journal in office or car. (Subscribe at http://www.ptsem.edu/iym/)

People keep coming to the Princeton forums because the research brings new insight and ideas about the theology that undergirds ministry with youth. Many participants return each year. For those who have attended three forums and a retreat, the IYM offers a certificate in youth ministry. Some participants, like Marti Reed Hazelrigg, youth minister at Princeton's Nassau Presbyterian Church and a PTS grad, even decide to attend seminary after experiencing a forum.



PTS alum Tom Stephen, pastor and head of staff at Monte Vista Presbyterian Church in Newbury Park, California, and a seventime forum attendee, was the forum pastor in Seattle. He believes that some people keep coming back because they themselves need what youth ministry offers. "As the forum pastor, I pay attention to them, listen to them, let them feel the acceptance and care that a youth minister gives."

As the IYM undertakes a ten-year review this year, including visits by external evaluators, Vaughn and Rounds look forward to new directions and future partnering with other seminaries and organizations working with youth, including urban and at-risk youth. Gonzalo Duarte hopes that Future Quest will be one of the partners, and looks forward to a collaborative experiment in the-ological exploration and the experience of community that reaches even wider than the PTS institute.

For her part, Dean hopes that the IYM continues to be integral to students' experience of theological education at Princeton Seminary. "I would be sad to see youth ministry marginalized at PTS," she says. "I would love to see everyone who graduates from the Seminary understand all ministry to involve youth in an intentional way." She envisions a church that "pays attention to youth and invites them to do ministry, a church that offers them space to ask the tough questions. Youth are both the church's mission and its missionaries."

Perhaps Pat Miller said it best when he quoted W.H. Auden's verse play *For the Time Being*. "He is the Way. Follow Him through the Land of Unlikeness. You will see rare beasts and have unique adventures."

Not a bad calling, for a seminary, for the church, and for youth. ■



Theology in the Public Square

Kuyper's Contributions Highlighted in New PTS Center



Abraham Kuyper, 1837-1920

by Max L. Stackhouse

In 1898, the most influential theologian of The Netherlands, who was also the founder of the Free University in Amsterdam, publisher of a newspaper for Protestant readers, head of one of the first mass political parties in Europe, and soon to become the prime minister of Holland, delivered the Stone Lectures at Princeton Theological Seminary.

In his "Lectures on Calvinism," Abraham Kuyper argued that the Reformed tradition is essentially a life-system that pertains to every sphere of life—to the interpretation of history, politics, science, art, and the various other sectors of society. The tradition from Calvin, he claimed, is not only for life under the steeple, and it is diminished when it is treated this way. Nor is it only a private piety, as the "cultured despisers of religion" allege, or a political theology established as a state religion or required for citizenship or developed to guide regimes. It is rather a

worldview, one arguable in public discourse and pertinent to the whole of the common life, that the creator God, known by common grace, by the special grace in Christ, and by the power of the Holy Spirit, created, providentially cares for, and is redeeming humanity and the world.

In 1998, PTS celebrated the centennial of these lectures. At the prompting of Rimmer de Vries, a Dutch immigrant and avid disciple of Kuyper who became a successful business leader in the United States, and in cooperation with Calvin College in Michigan, the Free University of Amsterdam, the Center for Public Justice in Washington, D.C., and the Religion Division of The Pew Charitable Trusts of Philadelphia, Princeton

Seminary hosted the largest conference ever held on campus. Scholars gave tributes, expositions, refinements, and critiques of Kuyper's contributions and arguments, and their papers were edited into a notable volume by Luis Lugo. A compelling new collection of other writings, such as *Abraham Kuyper: A Centennial Reader*, edited by James Bratt, was also introduced.

That conference signaled the Seminary's intention to establish the Kuyper Center and to gather the Kuyper Collection of research materials for the library as a parallel and complement to PTS's Karl Barth Center and Collection. The Kuyper Center joins other research and advocacy centers on Kuyper's work already existing in Canada, England,

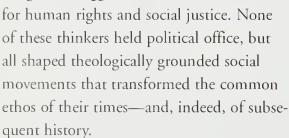
Even if believers have the right idea, they are not exempt from sin, pride, and selfishness.

and South Korea, as well as in Holland, and a wider network of centers for public theology around the world. The conference was also the occasion for the first annual Kuyper Prize for Excellence in Reformed Theology and Public Life, endowed by de Vries, who, with his wife, Ruth, also established an endowed faculty chair and a fund for graduate student research grants. The Kuyper Prize is given annually to a leader in any field who exemplifies a public connection between the Reformed faith and work in a sphere of society in which he or she carries out his or her own, often nonclerical, vocation.

The Idea of Public Theology

Public theology is not a term used by Kuyper or his closest disciples in the Dutch tradition. Rather, it is an idea developed after World War II to apply to a longer tradition, rooted in the Bible and developed over the centuries by Augustine, Aquinas, Calvin, and

the Puritan Fathers, and more recently exemplified by the Catholic Social Encyclicals. In the United States, it was developed by Walter Rauschenbusch and the Social Gospel, Reinhold Niebuhr and Christian Realism, and Martin Luther King Jr.'s struggles



The term fits Kuyper, who, like all of these, saw it as a false choice to attempt to withdraw from public life, as if faith could be made pure by isolation, or to attempt to control society by state power, as if faithfulness and righteousness could be induced by coercive means. Such strategies have been tried by monks and popes, pietists and theocrats in many traditions. They have, in every case, failed, and discredited the faith

What made a serious debate possible and not simply a series of postures shouting at each other is "common grace."

they sought to secure. Instead, the social and ethical implications of theology have to be carried into every sphere of society by the actions and witness of convicted laity who are called to fulfill their ministries in the common life.

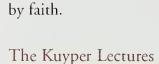
The renewed interest in Kuyperian thought as a contributor to public theology comes as the neo-evangelical and the Pentecostal traditions all over the world are experiencing tremendous growth and the older Reformation traditions are declining in numbers, integrity, and influence. Yet it seems these newer traditions today have minimal resources for relating their faith to the changing social realities, as globalization creates the varied possibilities of a worldwide

civil society. Kuyper held that a rereformed and everreforming Calvinism, working cooperatively with a revised Catholicism, could generate a faith-based social philosophy able to guide civilizations in an emerging era.

Kuyper wanted each community of faith to have a place in the complex of

society, and to join the debate—at which he was no amateur—for the loyalty and informed commitment of the people. This debate was necessary, he thought, because a pluralistic, democratic society with freedom for all demanded theological underpinnings, and the Calvinist tradition, he believed, best supplied the vertebrate resources for such a society. Nothing else could refine the spiritual and moral ethos that a principled pluralism required, although it had to win its way by the power of the word, by persuasion, not by resistance or imposition. Further, even if believers have the right idea, they are not exempt from sin, pride, and selfishness. And even if pagans, agnostics, atheists, or pantheists were spiritually mistaken, they might in fact know things that are true, right, and good. Thus, since God had allowed this pluralism in life to continue, it is doubtful that humans can draw demarcations too sharply or exclusively. This is true even if the fate of society is at stake, and even if one preaches and teaches with vigor against views Christians think are false.

What made a serious debate possible and not simply a series of postures shouting at each other is "common grace." God has not only created all humans in the divine image, God works in the hearts of all, constraining evil and fostering impulses to the good, and allowing all to have a sense of what is right and true—or at least to be suspicious of what seems wrong and false. This grace does not bring salvation, but it invites the recognition of validity and excellence from many sources, and the relative capacity of all, including the "little people" and unbelievers, to contribute to the general welfare. God's providence continues to unfold the first principles and ultimate purposes of it all. If one goes into politics, as did Kuyper, the primary purpose is to seek that polity and those policies that would allow the various spheres of society and all people to do their best without undue interference of statist or ecclesiastical control, and to enable each perspective to try to make its case in public debate. This is part of what it means to live



The noted biographer of Kuyper and the founding director of the Historical Documentation Center for Dutch Protestantism, George Puchinger, was the first Kuyper Lecturer. In spite of ill health, but with the aid of George Harinck, the current director of that center, he offered a condensed version of his "Kuyper's Early Journey of Faith" and indicated that he would work with PTS to see that his vast personal library on Kuyper and related topics would come to Speer Library. Those materi-



Max Stackhouse

als were incorporated into the PTS collection with the help of a Luce Foundation grant.

Subsequent Kuyper lecturers and prize recipients also exemplify something of the reach of public theological concerns in their wider implications. In 1999, John Witte Jr., director of the Law and Religion Program at Emory University and prolific author on the relation of the Reformation traditions to human rights and to family law, spoke on "God's Joust, God's Justice: The

Revelations of Legal History." He was followed the next year by Eka Darmaputera, pastor, professor at the Jakarta Theological College, past president of the Reformed Church of Indonesia, and founder of several newspapers advocating democracy in the face of tyrannical rule, and dialogue

with moderate Muslims to that end. He spoke on "The Search for a New Place and Role of Religion in the Democratic Order of the Post-Soeharto Indonesia."

In 2001, James Skillen, a political philosopher and president of the Center for Public Justice, spoke on "E Pluribus Unum and Faith-Based Welfare Reform" as the debate over faith-based social service programs reached its apex. He was followed by Andrew Young, former congressman and Ambassador to the United Nations, who addressed "New Strategies for Economic Development in Africa," with an emphasis on the responsibilities and opportunities for investment by U.S.-based corporations.

In 2004, the recently elected prime minister of The Netherlands, Jan Peter
Balkenende, who holds three degrees from the Free University, spoke at PTS (and at Princeton University's Woodrow Wilson School) on "Solid Values for a Better Future," emphasizing the role of ethics in the emerging, largely secular, new development of the European Union and its relationship to the United States. As head of his party,

Party, which opposed the ideology of the French Revolution that forced the secularization of society and led to Napoleon's imperial rule, Balkenende accented the conversation between faith and politics that guides his life. "All spheres of life derive their authority from God," he said, "...and the state should not be too dominant, although it must enable the institutions of society to

do the things [they do] better than government."

And last year, Charles Villa-Vicencio, executive director of South Africa's Institute for Justice and Reconciliation and editor of several volumes of the famed Truth and Reconciliation Commission hearings, the land-

Photo: C. Nolan Huizenga

Immediately above: Clifford Anderson, curator of the PTS Kuyper Collection
Top: bust of Abraham Kuyper from the collection

mark ten-year project that sought to resolve some of the tensions, memories, hates, and distortions of the apartheid years, took up the vexing issue of the relationship between certain distorted views of Kuyperian thought and the development of Afrikaner racist and tyrannical policies. He also suggested ways in which a more accurate reading of the Kuyperian heritage could aid the reconstruction of that still-troubled but now more equitable society.

If one goes into politics, as did Kuyper, the primary purpose is to seek that polity and those policies that would allow the various spheres of society and all people to do their best without undue interference of statist or ecclesiastical control.

The issue of Kuyperian thought in South Africa, which has been treated by several noted authors such as David J. Bosch and John de Gruchy, still troubles many. A new study has been commissioned to sort out the disputed issues and the highly mixed impressions some have.

The Kuyper Prize for 2006 was awarded to Robert Seiple, former director of WorldVision, Ambassador for Human Rights under President Clinton, and subsequently founder and chairman of the Institute for Global Engagement in Washington, D.C. He delivered the Kuyper Lecture on April 17 on "The Gospel Blimp Revisited: Reflections on Christian Witness and Persecution," a topic often treated in the journal his institute publishes, *Faith and International Affairs*. An international panel responded in

a forum the next morning.

All the Kuyper lecturers have multidisciplinary careers and involvements, and are active in law, in politics, or in nonprofit organizations. Kuyperian theology and the Kuyper Center emphasize the connections between personal faith and vocational activities, the church and civil society, and faith and public life, much as Calvin aimed to do in the Geneva of the Reformation.

The Kuyper Center

I have been pleased to be the first director of the Kuyper Center. The center now has a board of directors that includes
Princeton Seminary professors Peter Paris and Wentzel van Huyssteen, and is led by our librarian, Stephen Crocco, with curator Clifford Anderson as the primary coordinator of its projects. The board of directors is responsible for the nomination of the Kuyper lecturers and prize recipients and for the selection of recipients of the grants for doctoral research. The collections material is becoming available for advanced research as fast as it can be catalogued.

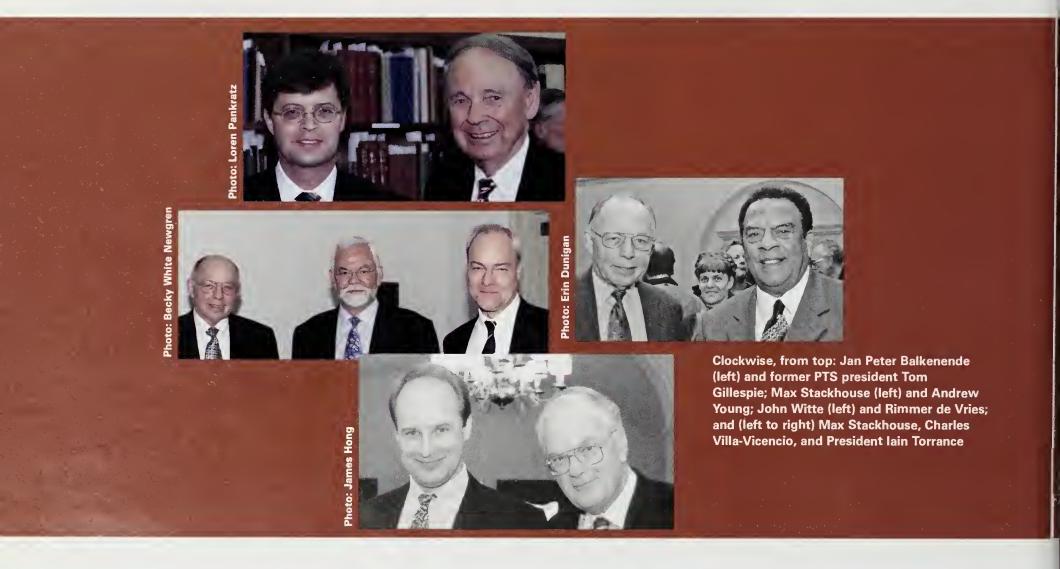
The center has also sponsored three notable consultations. One, titled "Common Grace, Theology, Ecology, and Technology," in 2002, treated competing theories of cre-

ation and nature in theology, and the implications for technology's capacity to disrupt or to creatively transform, repair, or improve the biophysical ecology of the earth. Brad Allenby, known for his pioneering article, "Earth Systems Engineering: The World as Human Artifact," was the keynote speaker. Others speakers were Robert Solocow, Princeton University professor of engineering, who specializes in environmental effects; Henry Jacoby, MIT specialist in environmental economics; Vincent Bacote, a Wheaton College professor, who recently wrote on Kuyper's public theology and environmental stewardship; Calvin DeWitt, professor at the Institute for Environmental Studies (University of Wisconsin); Thomas

which the discipline of economics is rooted in theological assumptions about the duty to save people from material want and poverty. Other contributors were Robert Wuthnow of Princeton University and author of Poor Richard's Principle; John Schneider of Calvin College and author of The Good of Affluence; Elwin Beukes of Kings University College, Canada, and past regional director for the World Bank; Andrew Hoffman of Boston University, who writes on ethics and management; and myself. The papers from both these consultations are available on the Kuyper Center web site (http://library.ptsem.edu/collections/kuyper); some are published in the Princeton Seminary Bulletin, as are most of the annual

by Dutch theologians. Christo Lombard, of Namibia, presented a paper on the development of the Belhar Confession of 1982 by the Dutch Reformed Mission Church declaring the doctrine of apartheid heretical. Allen Janssen gave a paper on the reception of the Belhar Confession in the Reformed Church of America. And Mary Stewart Van Leeuwen, originally a Canadian and now teaching at Eastern University in Pennsylvania, offered a paper on how public theology in the Kuyperian tradition can face the problem of being faithful in the midst of wartime and conflict.

All in all, this effort to enrich the Reformed tradition is off to an energetic start, a fact confirmed by the response



Derr, the former coordinator of the World Council of Churches' Project on Faith, Science, and the Future; and our own Clifford Anderson, who was completing a study on Barth's view of science.

A second consultation, held in 2003, focused on "Theology and Economic Life: Exploring Hidden Links." The keynote speaker was University of Maryland economist Robert Nelson, author of *Reaching for Heaven on Earth* and *The Religion of Economics*, both of which trace the ways in

Kuyper Lectures. The lectures are also available on audiotape for listening on site or for purchase on CD from the Seminary's Media Department, which can be reached at 609.497.7900.

The center also led a session focused on "Dutch Protestant Traditions: From Barmen to Belhar" at the American Academy of Religion in 2005. George Harinck gave a paper on the reception of the Barmen Declaration, made by the confessing churches of Germany as Hitler was on the rise,

of the students enrolled in my course this semester, "Theology and Ethics of Abraham Kuyper," the first course ever given at Princeton on Kuyper's thought.

Max L. Stackhouse is the Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life at PTS.

Accompanying War with Peace

A Christian Witness in Baghdad



Beth Pyles

Beth Pyles (M.Div., 2005) is a candidate for ordination in the Presbyterian Church (USA) and recently returned from Baghdad, where she served with Christian Peacemaker Teams (CPT). Ministry is her second career; Pyles practiced law for 22 years before entering seminary. As a member of CPT, she spent seven weeks in Iraq in September and October 2005, four weeks in Amman, Jordan, and then eight more weeks in Baghdad from January to March 2006. She is now home in Fairmont, West Virginia, seeking a call to a Presbyterian church that feels a similar sense of call to the ministry of peace and justice in the larger world. When she returns to Iraq depends in part on the results of that search.

by Beth Pyles

Ithough I am Presbyterian,
I have been a philosophical
pacifist since I was a child
growing up during the era of
the Vietnam war. But other

than espousing a general belief that war and killing are wrong and only led to more violence, I did little to promote peace. I entered PTS in the summer of 2001 and was in Princeton when the 9/11 attacks took place. From that horrible day until now, I have felt that we of the United States have been far too eager to use the violent force of war to avenge our loss and impose our collective will on others. Struggling to find a way to enact the peace of Christ, I learned of the work of Christian Peacemaker Teams and joined them as a reservist following my seminary graduation. I spent two weeks on a delegation to Colombia in May and June 2005, and one month in training in Chicago in July and August 2005 before heading to Iraq.

CPT emerged from the traditional peace churches in answer to a simple question: "What would it look like if Christians devoted to making peace were as intentional in their training and effort as soldiers are to the craft of making war?" Traditional CPT work usually includes accompaniment, literally walking with people in an effort to defuse the violence and provide a witness to the world of what we have seen.

In Iraq, accompaniment includes going with Iraqis to governmental and coalition locations where they would not otherwise go out of fear for their safety, as well as separate accompaniments of groups of Palestinians living in Iraq trying to leave the country. CPT has also worked on detainee issues, helping families locate their loved ones and advocating for their humane treatment and their due process rights, and helping to form two MPT (Muslim Peacemaker Teams) groups in Iraq, providing training and support and engaging in joint efforts.

I remember one Sunday in Iraq, a teammate went with me to the Evangelical Presbyterian Church. The service was in Arabic, but it was grand to be in worship with fellow Christians, even though my understanding was limited. The trip there was occasioned by car bombs; there were six explosions near churches that Sunday, apparently in reaction to racist anti-Muslim cartoons in a newspaper in Denmark. As we were driven to church by one of our drivers and his teenaged son, we saw smoke from one bomb, and a car on fire in the distance from another bomb. That bomb exploded in our driver's neighborhood. Our driver and his son are lovely people who smile and laugh a lot, but this was a quiet drive and the son sat chewing his fingernails until a quick cell phone call home established that all were well.

We decided to proceed to church and had to park more than a block away. The son escorted us down the road, admonishing us not to speak English. We made it safely there, accompanied by a 14-year-old boy/man. I came to accompany others, but spend much of my time being accompanied.

On the night of Friday, March 10, CPT in Baghdad learned that the body of Tom Fox, one of the four CPTers held captive since November 26, had been found by Iraqi police. The team in Iraq had made a commitment that whenever any of our friends were released, healthy or sick, alive or dead, we would accompany them home. As I was the team member scheduled to leave Iraq

next, I would accompany Tom's remains. Even though Tom was a civilian, his remains would be transported by military transport to Dover, Delaware, for an autopsy. I received permission to accompany him

and got as far as Anaconda
Air Force Base in Balad, Iraq, only to be turned back two days later, permission denied. In the meantime, I stayed on the base with the

Army Reserve



Beth Pyles's former CPT colleague Tom Fox talks with Iraqi children before he was taken captive.
Fox's body was recovered in March.

Mortuary Unit that received Tom's body. I was treated with kindness and respect and spent time in vigil and conversation with young soldiers. Even though I could not accompany Tom's remains, I was allowed to walk with them onto the transport plane.

It was pre-dawn. My new friends brought out Tom's casket and I saw that it was draped with an American flag. I was surprised; Tom was not a soldier (as a conscientious objector, he served in Vietnam as a member of the Marine Corps band). For the soldiers, it was an act of honor and respect, and I was touched and even smiled a bit at the irony.

They loaded Tom's remains into a van to take to the plane and I rode along. The cargo plane was immense, and entering into its empty hold felt like stepping into the Close Encounters space ship; this was alien territory for me. The plane's engines were running, drowning out all other noise. I walked behind the soldiers, who took Tom's body to the front and set the casket down on the floor of the plane. The soldiers saluted. I approached and read from John 1, ending with the declaration that the darkness has not overcome the light. When I returned to the outside of the plane, with the same respect, but without the flag or salutes, the soldiers carried in the body of an Iraqi detainee (all detainees who die in U.S. or coalition custody are taken to Dover for an autopsy). As they walked by, I started to recite the Muslim "Allah Akbar," meaning

"God is great," but I could not remember any more, so for Tom and this unknown detainee, I recited the words of Job 1, "Naked I came into the world, naked I will depart. The Lord giveth, the Lord taketh

away, blessed be the name of the Lord."

And I laughed through my tears that even in death, Tom was accompanying an Iraqi safely to his destination. There could be no more fitting end than to see these two comrades in death side by side, ministered to by young soldiers from Tom's home. No more anger, no more

fear, no more violence; only kindness and peace. And I wondered how many more will die before moments of peace for the dead can be transformed into a lasting peace for the living.

Back in Baghdad, we struggled with how to honor the memory of our friend in a way that, as he did in his life, promotes peace and reconciliation. We dream of starting a date palm grove, each tree a living memorial to those who have died—Sunni, Shi'a, Christian; it is the dying here that is the great unifier across so many divides. Perhaps the living can come together in peace as they honor the dead. We dream, we hope.

On Thursday, March 23, CPT learned that the three colleagues who had been held in Iraq had been found alive. As we remember joyfully the release of Norman Kember, Jim Loney, and Harmeet Sooden, we remember the many thousands, even millions, in Iraq who continue to be held in captivity: the captivity of detention without due process, the captivity of uncertainty about the lives of loved ones who have been disappeared, the captivity of the hostages taken from family and friends (during the two months following the kidnapping of my colleagues, more than 350 Iraqis were kidnapped), and the captivity to the fear and dread of living in the chaos and brutality of war and violence.



outStanding in the field

The Spirit-Led Leader

by Heather Roote Faller

We hear it often: membership in mainline churches is declining, resources dwindling. Pastors must do more with less. And many pastors are coming up short.

For many, the lack of resources becomes consuming, and leaders may disconnect from their sense of vocation. They don't know how they'll go on. But even more importantly, they don't know why they should go on. They don't know what endless rounds of committee meetings, disgruntled or ineffective staff, apathetic members, and programs that won't take off have to do with the life, death, and resurrection of Jesus Christ.

Tim Geoffrion (M.Div. '83) knows this landscape. He spent the last ten years as executive director of Family Hope Services in Plymouth, Minnesota, and before that he served as a pastor of churches in Minnesota and Illinois. With a Ph.D. in New Testament from Lutheran School of Theology at Chicago, he has also served as a college and seminary professor. Geoffrion's book, The Spirit-Led Leader, is written for pastors, administrators, and managers who want to integrate their leadership with their spiritual lives. The book intends to create leaders who aren't problem-oriented, or ego-driven, but rather, Spirit-led.

Geoffrion doesn't speak from the mountaintop. "I'm down here in the trenches," he says. In his own search for answers, he explains, "I tried working harder, being nicer, being less nice, reading books, attending more seminars, hiring better qualified people, firing people who were wrong for the job, being more assertive, being less assertive, and even praying more." Sound familiar?

Geoffrion says his book "doesn't offer a formula, but rather a way of going about seeking God." The book is not a theology

of leadership; it addresses a spiritual problem, and it offers a spiritual solution. "These aren't practices that only work on spiritual retreat," he says. Rather, "these are ways of being with staff members where the rubber meets the road." Some of the suggestions are simple and direct, but a drowning leader needs to be reminded to paddle and kick. Geoffrion proposes nine soul principles, the paddle, and nine spiritual practices, the kick. "Soul principles ground our thinking in biblical truth, and leadership practices allow us to govern and structure our leadership to be in line with our principles," Geoffrion says.

What he calls the soul principles help leaders stay focused. Today's pastors are accomplished professionals, with academic degrees and achievements in the church and the academy. And with so many accomplishments, it's hard not to rely on those for success. But ultimately, Geoffrion says, "being an effective spiritual leader requires a personal relationship with God." This is the soul principle that Geoffrion calls the heart of spiritual leadership: grace is the only sure foundation for spiritual leadership. For Geoffrion, "Grace is more than forgiveness. It's also empowering, creating something in us that we can't create ourselves. That's the transformation we need."

And how do leaders effect that transformation? The soul principle has to be connected to the practice of leadership. "That's what a Spirit-led leader is: one whose leadership is integrated with his or her spirituality," Geoffrion says. The practice that goes with this principle of grace as the foundation for ministry is to open fully to the love of God. To do this, Geoffrion says, leaders must develop habits that reinforce the soul principle, such as prayer, journaling, and Scripture study. Geoffrion provides exercises in trusting God, including simply cultivating an awareness of God's presence and love.

Timothy C. Geoffrio

In a chapter of the book titled "Listening Well," Geoffrion's principle is that the Holy Spirit speaks through every team member, and the practice is leading by listening. He argues that the spiritual leader needs not only to listen to God's Spirit, but also to the people being led. His Spirit-led leader isn't only interested in results, but also in the people who give the results, and for whom the results ultimately matter. The model of leadership the culture offers isn't helpful for spiritual leaders, Geoffrion believes, whether it be "The Donald" hiring and firing in a mahogany boardroom, or the military model of decisiveness that works well under fire but not so well when the goal is to bring about consensus and spiritual growth for all concerned. "The Spirit-led leader is a catalyst for creating a body dynamic," says Geoffrion. "The pastor rarely can serve as a pastor to individual staff members, but rather has a vital role as spiritual leader of the organization as a whole."

The discouragement, burnout, and compassion-fatigue that leaders feel are very real. They destroy ministries not because pastors can't recognize them, understand them, or explain them. They destroy ministries because they gradually erode the spirit. Geoffrion's principles and practices intend to fortify the human spirit by reconnecting it to the empowering grace of the Holy Spirit. The book leads the church to what Geoffrion thinks it needs most: Spirit-led leaders.

Tim Geoffrion has a spiritual coaching and teaching ministry to pastors, leaders, and other people of influence. He lives with his wife and two sons in Deephaven, Minnesota. For more information or to order the book, go to www.spirit-ledleader.com, or email the author at timgeoffrion@aol.com.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editors may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

| M.Div. | В | D.Min. | P |
|--------|----|--------|---|
| M.R.E. | Е | Th.D. | D |
| M.A. | E | Ph.D. | D |
| Th M | NΛ | | |

Special undergraduate student U Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1935 Abram Grier Kurtz (B),

who died on January 25, was honored in September at Dickinson Presbyterian Church in Cumminstown, Pennsylvania, by his pastor, the Reverend **Kathryn Johnston** ('02B), and congregation, for the achievement of 70 years as a Presbyterian minister. He was ordained at the same church on September 5, 1935. ▼



1941 **Paul Nicholson (B)** celebrated his 88th birthday last year by piloting a 1946 J-3 Piper Cub seaplane on Lake Hunter in

Lakeland, Florida. He was greeted with applause and a "Happy Birthday" serenade from friends who live in the Florida Presbyterian Homes community where he resides. He used the World War II-era seaplane to make a statement. "I really wanted to show that people of our age have a lot of spirit, a lot of life to them," he said. \bigvee



1944 **Neil Dukelow (B)** published *C Cause of the Universe Ultimate Cause UC, Introduction to Ultimate Cause, Foundation for Complete Philosophy* (Authorhouse.com, 2005), on his 85th birthday. He writes, "UC is inferred as capabilities from our knowledge of the universe, with the practical results of personal tranquility in companionship with UC and social harmony with all other people in our common companionship with UC."

1946 Richard E. Neumann (B) completed 50 years of ministry at the First Presbyterian Church of Fort Lauderdale, Florida, in January 2005.

1950 J. Stanley Barlow (B) has published *Appalachia and Beyond: Yarns and Yearnings in Prose and Poetry* (Xlibris, 2006). The book offers stories from his youth in Appalachia, as well as yarns and sketches from his humorist years, narratives that reflect his years as an educator, and much more.

Fitzhugh (Fitz) M. Legerton (M) "reretired" at the end of August 2005 from a position that he held for 11-1/2 years as director of church relations/assistant to the president at Warren Wilson College in Asheville, North Carolina. He began working at Warren Wilson in January 1994, hav-

ing retired as pastor of Oglethorpe Presbyterian Church in Atlanta, Georgia, in March 1992.

1951 **David R. Aaronson (B)** is pastor emeritus at the First Presbyterian Church in Sparta, New Jersey. He now lives in Charlotte, North Carolina, and serves as preaching pastor of Waxhaw Presbyterian Church in Waxhaw.

O. Thomas Miles (B) continues serving as parish associate at Potomac Presbyterian Church in Maryland. He participates in a local Center of Theological Inquiry study group and teaches writing courses at Montgomery College in Rockville, Maryland.

1955 **Douglas E. Bartlett (B, '59M)** has been retired for the past three years, after pastorates (20 years) and college teaching at Warren Wilson College in Asheville, North Carolina (26 years).

Eugene TeSelle (B) has published Augustine (Abingdon Press, 2006), part of the Pillars of Theology series. TeSelle examines the major themes of Augustine's thought following a more or less chronological order, including human fulfillment, evil, creation, the human self, the church and its doctrines, the course of human history, and the relation of Christianity to political matters.

1956 Donald M. Stine (B, '64D)

lives in the mountains of central Arizona. He has completed the manuscript of his book Suffering and Spirituality—The Bible, Psychotherapy, and the Human Experience: The Epistle to the Hebrews Personalized.

1957 Ross Ludeman (B) is retired and doing occasional preaching in Vermont.

Terrence Tice (B, '61D) has published *Schleiermacher* (Abingdon Press, 2006), part of the Pillars of Theology series. Tice demonstrates that Schleiermacher is also very much our contemporary, struggling with the same questions we struggle with today: What has

Many alums who send in class notes have added their email addresses to the PTS web site. You can contact them using the online alumni/ae directory (www.ptsem.edu) by choosing "Alumni/ae" from the home page and "Alumni/ae Directory" under Online Services. If you do not have the alumni/ae password for this section, please contact the Office of Alumni/ae Relations/Giving at alumni.relations@ptsem.edu or call 609.497.7785 for further assistance. As a rule, we will no longer publish email addresses within the class notes section of inSpire.

God done for us all in Christ? and How should I respond?

1959 C. George Fitzgerald (B) is director of Spiritual Care Service at Stanford University Medical Center and pastoral associate at Stanford Memorial Church in Stanford, California. He is pictured here with fellow PTS alums who are associated with the Spiritual Care Service. Pictured left to right are: Fred Tittle ('02B), former U.S. Marine and cancer care chaplain; Diana Brady ('89B), CPE chaplain resident; Jonathan Staples ('90B), pastor of Jerusalem Baptist Church in Palo Alto, California, and chair for the Spiritual Care Advisory Council; Fitzgerald; and John Harrison ('94B), coordinator for CPE programs. ▼



1961 Bruce W.H. Urich (B) reports that at age 74 he is enjoying the good life in Orlando, Florida, but it is not as easy as when he wrote two years ago. Since becoming dean of Christian College of Florida, he has guided the school through State of Florida licensure through the Commission for Independent Education and successfully completed application for accreditation with

the Association for Biblical Higher
Education. It will take four to five years
for candidacy and another four to five years
for accreditation. He remains dean of Florida
Christian University (Christian College's
parent school) and Florida Theological
Seminary, and professor of pastoral care,
Bible, theology, church history, homiletics,
psychology, and counseling, and stated supply
of St. John's Presbyterian Church of Orlando.

1962 **Eugene C. Bay (B)** was elected on January 9 by the Board of Trustees of Colgate Rochester Divinity School as president of the school.

1964 James R. Black (M) is interim pastor of Flushing Presbyterian Church in Flushing, Michigan.

Paul F. Everett (B) is author of *The* Prisoner, An Invitation to Hope, a story he says is about the first 20 years of prisoner Jim Townsend's life, which was full of abuse and violence stemming from an extremely dysfunctional family, and the juvenile correctional institutions into which he was placed. On January 31, 1948, Townsend was convicted of first-degree murder and sentenced to life imprisonment. The book takes the reader through Townsend's continued violence in prison to a transformation that led to his release and subsequent new life as a Capuchin Franciscan Brother of the Province of St. Augustine, which led him back into prisons to provide a ministry of healing and hope through personal counseling and speaking.

1965 Gary H. Meier (B) retired May 1, 2005, from Leacock Presbyterian Church in Paradise, Pennsylvania, after 34 years of ministry there and six years at Otisco Presbyterian Church in Otisco, New York. He and his wife, Muriel, are approaching their 40th wedding anniversary and have three children and seven grandchildren. For classmates who'd like to write, they live at 2727 Long Farm Lane, Lancaster, Pennsylvania 17601.

1968 Emma Justes (M, '79D) will retire from the faculty of Northern Seminary in Lombard, Illinois, in June. She has served for 18 years as professor of pastoral care and pastoral theology.

John L. Muntz (B) is interim pastor/head of staff of Mount Washington Presbyterian Church in Cincinnati, Ohio.

1971 Francis Sunderaraj (M) is senior advisor of the India Missions
Association, the coordinating body of 200 missions organizations in India, and chairman of the City Care Network in Hyderabad, India.

1972 James L. Resseguie (B) has written a new book, *Narrative Criticism of the New Testament: An Introduction* (Baker Academic, 2005). He is the J. Russell Bucher Professor of New Testament at Winebrenner Theological Seminary in Findlay, Ohio.

1973 Aida Besançon Spencer (B, '75M) just published an essay, "My Journey as a Latin American Feminist New Testament Scholar," in *New Testament Studies: Global and Future Perspectives* (Palgrave Macmillan, November 2005).

1974 **Virstan Choy (B)** is interim director of the Center for Asian American Ministries and visiting professor of ministry at McCormick Theological Seminary.

Dana F. Lindsley (B) is serving as executive presbyter of the Presbytery of Southern New England.

1976 **David C. Huffman (B)** just finished his 24th year as pastor of Trinity Presbyterian Church in Raleigh, North Carolina. The church dedicated a new fellowship hall in October.

In January, **Joseph Ravenell (B)** hosted the eighth annual Martin Luther King Jr. breakfast at Good Samaritan Baptist Church in Trenton, New Jersey, where he is pastor.

1977 Hilario M. Gomez Jr. (D) is coconvenor bishop of the Ulama Conference and senior minister of the Dipolog United Church of Christ in the Philippines.

Edward A. Kail (B) is pastor of Faith United Methodist Church in Humboldt County, Iowa, and national president of the United Methodist Rural Fellowship.

1978 **Donald W. Howard Jr. (B)** has published a second book, titled *Alone with Prayer—A Pastor's Perspective* (Hamilton Books). The book contains 21 meditations on prayer.

Thomas Samuel (M) just completed 60 years as bishop of Madhya Kerala Diocese of the Church of South India in Kottayam, Kerala, India. ▼



1979 **K.C. Abraham (D)** delivered The Bishop and Mrs. Parmar Lecture Series at Leonard Theological College in Jabalpur, India, in January.

Imanuel Lakamal (E) is a lecturer in the field of Christian education and developmental psychology with the Faculty of Education and Teacher Training at the University of Nusa Cendana in Kupang, Timor, Indonesia.

Louis D. Venden (D) is professor of theology and ministry at Loma Linda University in Loma Linda, California.

1980 Carol E. Lytch (B) is Austin Presbyterian Theological Seminary's 2006 Robert F. Jones Lecturer in Christian Education. Her lecture, "Can We Talk? The Christian Practice of Testimony," was given during Austin's Midwinter Lectures in January. She is a visiting scholar and researcher-in-residence at Louisville Presbyterian Theological Seminary in Louisville, Kentucky.



John B. Salmon (M) was selected in 2005 as president of the Methodist Church of New Zealand. He is a past principal of Trinity Methodist Theological College and continues as a tutor in theology.

1981 **Keith Curran (B)**, pastor at St. Andrew Presbyterian Church in Suffolk, Virginia, is author of *Meditations on Belonging to God*. It is a book of 52 devotions based on the questions and answers of the new catechism of the Presbyterian Church, *Belonging to God*. Each chapter explains one of the basic beliefs of the Christian faith.

Osvaldo D. Vena (M) has been teaching at Garrett-Evangelical Theological Seminary in Evanston, Illinois, since 1995. He is currently associate professor of New Testament interpretation.

1982 Kendall Clark Baker (P) retired from pastoral ministry in 2002 and moved to Seattle, Washington, in 2004.

Truman T. Brooks (M) has served as senior pastor of West Chester United Methodist Church in West Chester, Pennsylvania, since October 2004. He received his D.Min. from Eastern Baptist Theological Seminary in 2005.

Nancy C. Guthrie (B) is pastor of New Milford Presbyterian Church in New Milford, New Jersey.

Robert A. Keefer (B) is pastor of Westminster Presbyterian Church in Clarinda, Iowa.

1983 Ronald S. Beebe (B) teaches at Cleveland State University as a tenure-track assistant professor of educational research.

Cheryl F. Dudley (B) is senior advisor to the executive director at Church World Service in New York City.

Leah Gaskin Fitchue (B), president of Payne Theological Seminary in Wilberforce, Ohio, was the keynote speaker in January for the Kettering-Oakwood Martin Luther King Jr. Breakfast. She is the first African American female president of any institution in the 244-member Association of Theological Schools, and the first female president of any historically black theological seminary.

Daniel M. Saperstein (B) is executive presbyter of the Presbytery of Plains and Peaks, which encompasses northeastern Colorado and western Nebraska.

Arthur Suggs (B) continues to serve as pastor of Union Presbyterian Church in Endicott, New York. He received his D.Min. in 2005 from San Francisco Theological Seminary, specializing in interfaith theology. His dissertation topic was "The Image of God in Interfaith Dialogue." He also hosts a local television show, *Encounter*, which discusses issues of faith, religion, and spirituality.

1984 Wesley D. Avram (B) has been called to be the seventh pastor/head of staff of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. He and his wife, Lynne, and their children, Andrew (10) and Paul (8), will move to Bryn Mawr in mid-June.

Kevin Henson (B) is associate pastor of William C. Martin United Methodist Church in Bedford, Texas.



take a bow

J. Richard Hershberger ('57B) received an honorary Doctor of Public Service degree on May 7, 2005, from his alma mater, Muskingum College, in New Concord, Ohio, where he also delivered the Baccalaureate address, titled "Beyond Barriers." He is a retired Presbyterian minister who served as moderator of both the Synod of the Sun and the Presbytery of Colorado. In Oklahoma, he established an inner-city program that is now known as the Presbyterian Urban Ministry of the Indian Nations Presbytery, and he has served on numerous boards, including the board of trustees of World Neighbors, Infant Crisis Services, and the Center for Psychotherapy, Education, and Spiritual Growth.

John A. Cairns ('64B, '66E) was honored in February with the Association of Presbyterian Church Educators' Lifetime Achievement Award. He is a 41-year veteran of educational ministry in the Presbyterian Church (USA), including with the Academy of Faith & Life at The Fourth Presbyterian Church of Chicago, Illinois. He retired in October 2005 and now lives in Sarasota, Florida.

Richard Leach's ('78B) text "The Bread Is Broken, You Are Whole" was selected as the winning song text by *Reformed*

Worship in their second new hymn search. The text is based on the words of institution of the Lord's Supper found in 1 Corinthians 11:23-26. According to Reformed Worship, the text is "intended for communion services or whenever attention is given to the new heavens and new earth."

Leach, who received a \$300 prize for submitting the winning text, is a lay member of the Evangelical Lutheran Church in America and

The Bread Is Broken, You Are Whole

Em C D7 G Em D G

I The bread is bro-ken, you are whole, O je sus, 2 Your church is wart-ing for the day your cross he 3 The bread is bro-ker, for our sake, O je sus,

Liv ing One, the world that sent you to the cross, con comes a sign of days gene by, to tell no more the liv ling One; the lite we need, the joy we seek, are front-ed and un done. Yet hurt a-bounds and hope is mocked truth of our own time. The wink of that new day is poured, met u pon your tongue. We know the song that writs for us

works as a business manager for an internet technology consulting company. He served as a pastor in the United Church of Christ in Connecticut for more than 20 years. To view the text and music, go to www.reformedworship.org.

Kathryn D'Arcy Blanchard ('97B), a Ph.D. candidate in theology and ethics at Duke University, has been named the 2005–2006 winner of the annual Word & World Essay Prize for Doctoral Candidates. Word & World: Theology for Christian Ministry is the quarterly journal published by the faculty of Luther Seminary in St. Paul, Minnesota.

Blanchard's winning essay, "'If you do not do this you are not now a Christian': Martin Luther's Pastoral Teachings on Money," will appear in the journal's summer 2006 issue. Her essay emerged as the favorite of the judges from a group of entries submitted by doctoral candidates in religion and theology from major seminaries and universities across the nation. In addition to having her essay published, she received a cash prize of \$1,000.



Michael J. Gorman ('82B, '89D), professor of sacred Scripture and dean of the Ecumenical Institute of Theology at St. Mary's Seminary in Baltimore, Maryland, received a teaching award from Fortress Press at the annual meeting of the American Academy of Religion and Society of Biblical Literature in Philadelphia in November.

The award recognizes innovative teaching, unique approaches to subject areas, or superb communication with today's stu-

C Dsus 4 G C Am

O Je sus, now as then; we break this bread and a cup not yet brim ful; yet here and now we when all things are made new, and sing it now: Al
tell your cleath, ur til you come a gain, taste the world made new and glad and whole, le lu - ia. O Lamb of God, to you!

Amount of God, to you!

Amount of God, to your wifing the permission of the first served.

Which is a s

dents in biblical studies, religious studies, theology, ethics, or ministry. Gorman was praised for his attempts to address the problems of so many biblical students with little prior background in the critical scientific approach to biblical texts, and of how those texts may be applied pastorally.

Jennifer Powell McNutt ('03B) was awarded the Sidney E. Mead prize by the American Society of Church History for the best unpublished essay written by a doctoral student. Her essay, titled "Hesitant Steps: Acceptance of the Gregorian Calendar in 18th-Century Geneva," will be published this year in the *Church History Journal*.

McNutt is completing her Ph.D. at the University of St. Andrews in Scotland as an Overseas Research Student Award recipient.



Weddings

Donna DiMeo ('95B) and Craig Hammell, March 4, 2006 Karen Wamstecker ('02B) and Chris Bullock, February 18, 2006 Kelly Taylor ('05B) and Michael Langford ('01B) August 28, 2005

Births

Nadia Hariman to Ina and Thomas K. ('90B) Carr, March 3, 2004 Meredith Claire to Tracey and Allan ('94B, '01D) Cole, November 1, 2005 Miriam Suzanne to Valerie Nicolet (special student '98) and Brent ('99B) Anderson, January 30, 2006

Maya Victoria to Jeanne ('99B) and Ben Bautista, October 15, 2003
Zaria Marie to Jeanne ('99B) and Ben Bautista, November 22, 2005
Lucy Douglas to Sheri ('00B) and Kerry ('99B) San Chirico, June 10, 2005
Emma Grace and Sophia Joelle to Kristi and Doug ('02B) Resler, July 27, 2005
Enoch Kyu-Eun Soh to Hyeon Jin and Jaeshin ('02B, '03M) Soh, December 19, 2005
Isabel Ruth to Shannon ('03B) and Chad ('03B) Abbott, November 9, 2005
Ellington Scott to Aisha ('05B) and Carl Brooks-Lytle on October 19, 2005

Barbara Price Rolph (B) moved to Oregon in December and opened a manufacturing business in January with her husband.

1985 James Stewart Evans (B) gave the keynote address at the Diamond Anniversary celebration of the seminary scholarship organization of North America's Armenian Evangelical community in February. He is pastor of the First Presbyterian Church of Fresno, California.

Marion Jackson (B, '86M) has written a new book published by the Upper Room, Courageous Spirit: Voices from Women in Ministry.

Peter Lawson (B) is serving a yearlong tour in Iraq with the Pennsylvania Army National Guard, 2/28 BCT, as the brigade chaplain. He is pictured (left in the photo) with PTS alum **Doug Etter ('87B)**, who is serving as a battalion chaplain for the 1/110th Mechanized Infantry Battalion, with Lawson's brigade in Iraq. They are pictured

standing behind a rather crude insurgent rocket launcher.



David Milam (B) is pastor of St. Andrew Presbyterian Church in Purcellville, Virginia.

1986 **Glen James Hallead (B)** is a PCUSA mission coworker serving as a young adult volunteer coordinator in Ghana. He

works with the Evangelical Presbyterian Church, Ghana, and the Presbyterian Church of Ghana.

Stowell Van Courtland Kessler (B) is director of AIDS Ministry South Africa, and a member of Save the Children and the Community Police Forum. He is a minister of several small churches in Free State Province, and received his Ph.D. from the University of Cape Town in 2003. His dissertation was titled "The Black Concentration Camps of the South African War, 1899–1902." He has published several journal articles and a book, and is a consultant to the South African government on African history.

Henny W.B. Sumakul (M) received his Ph.D. from Universiteit van die Vrystaat in Bloemfontein, South Africa, in September 2005. His dissertation was titled "The Concept of Vocation amongst Migrant Workers of the GMIM Church in Postmodern Times." Sumakul lives in Tomohon, Indonesia.

Corinne H. Wong (B) has completed the requirements for her Ph.D. in New Testament studies at the University of Pretoria in South Africa, and is currently teaching at Pacific Rim Bible College in Honolulu, Hawaii.

1987 Harvey J. Sindima (D) is supply pastor of Clay Presbyterian Church in Clay, New York. He also helps run the Blantyre North Relief Project, an organization based in Malawi, Africa, where he grew up, that cares for 700 orphans, mostly AIDS victims. Last August, the group broke ground for the Sindima Memorial Institute of Arts and Technology, a school and orphanage expected to house and educate 2,500 children. Scheduled to be completed in 2008, the project is a memorial to Sindima's parents, Jeffrey and Gladys, who started the program with just three children in 1985. A professor of religion and philosophy at Colgate University, Sindima and his wife, Gertrude, live in Hamilton, New York.

J. Patrick Vaughn (B) was installed as the pastor of Paoli Presbyterian Church in suburban Philadelphia on October 16, 2005. He writes, "The congregation has a very dynamic and warm spirit. My primary concern? Coping with the winters after living in North and South Carolina since graduation!" His wife, Debra Ebling ('87B), joined Paoli's staff in December as director of equipping ministries. They are both very excited about serving together in ministry.

1988 John Hilley (B, '92m) and his wife, Janet ('88B), have been living in Nashville, Tennessee, for 12 years. He writes that Janet is editor of the Synod of Living Waters' newspaper, and that this is a way for her to "combine her love of writing and poetry and put her toe back into the ecclesiastical waters." He founded an innovative nonprofit group working with urban youth six years ago, took the organization through a merger, and is now consulting with nonprofits and foundations about strategic planning, program design, and fund development.

1989 Molly Douthett (B) went to Gautier, Mississippi, in September 2005 as part of National Capital Presbytery's PDA team. The team mucked houses and saw Katrina's devastation firsthand. Molly's husband, David ('89B), is pastor of Catoctin Presbyterian Church in Waterford, Virginia. The church podcasts his sermons weekly (http://www.catoctin.org/sermons.shtml) and they have received "hits" from all over the world.

Julie E. Hodges (B) has relocated and taken a position with Palm Desert Community Presbyterian Church in Palm Desert, California, as a temporary supply associate pastor for family ministry.

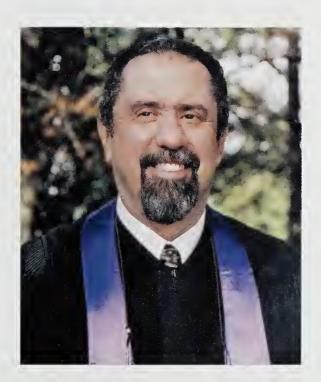
David Masland (B) will begin a new appointment as the district superintendent of the Binghamton District of the Wyoming Conference of the United Methodist Church in July.

Are you surfing the web?

You can now submit your class note online! Keep us informed by visiting our alumni/ae web site at: http://www.ptsem.edu/bond/submitnotes.htm

Cynthia Rigby (B, '98D) preached in March at Austin Presbyterian Theological Seminary and the Presbyterian Church (USA) Synod of the Sun's celebration of fifty years of ordaining women to the ministry of Word and Sacrament. She is the W.C. Brown Professor of Theology at Austin.

Eriberto (Eddie) Soto (M) is associate pastor for outreach and missions at Faith Presbyterian Church in Tallahassee, Florida, the largest church in the Presbytery of Florida. He is responsible for developing evangelism ministries as well as mission outreach within and outside the United States. Every year he takes a group from his church to serve in a mission project in some part of the world. The group has traveled to Brazil and Mexico, and in 2006 will travel to Costa Rica. ▼



1990 Katheryn Barlow-Williams

(B) moved to Princeton 18 years ago to attend seminary, but has now returned to her home state of Texas to serve as pastor of Oak Hills Presbyterian Church in San Antonio. She writes, "I loved the years I spent at Princeton and in the churches I served in

New Jersey and Pennsylvania. I was married, had three children, and served three churches in the Northeast. I have returned to my home state with a wealth of gratitude for the time I spent in the Northeast. I also return with great joy that I will not be shoveling snow anytime in the near future!"

Kirk Bingaman (B) has left the Lloyd Center Pastoral Counseling Service at San Francisco Theological Seminary to become assistant professor of pastoral counseling in the Graduate School of Religion and Religious Education at Fordham University in New York.

Thomas K. Carr (B) has just published *Introducing Death and Dying* (Prentice Hall). He is currently chair of the Religious Studies Department at Mount Union College in Ohio and general partner of Carr Capital Management, which runs a small hedge fund for Goldman Sachs.

Eunsik Cho (B) became dean of the chaplaincy at Soongsil University in Seoul, Korea, in September 2005.

Obery Hendricks Jr. (B) was the featured speaker at East Orange, New Jersey's, annual tribute to Dr. Martin Luther King Jr. in January.

Kimberly Long (B) is associate for worship in the Office of Theology and Worship in the Congregational Ministries Division of the Presbyterian Church (USA). She is editor of Theology and Worship's quarterly journal, Call to Worship: Liturgy, Music, Preaching & the Arts, and is also involved in incorporating new members into the community of faith, exploring sacramental ethics, and developing new liturgical resources.

Shannon White (B) is assistant minister of Round Hill Community Church in Greenwich, Connecticut. She is also a part-time reporter for News 12 Westchester.

1991 Brian P. Croak (B) became pastor of Lincroft Presbyterian Church in Lincroft, New Jersey, in August.

After 14 years as associate pastor in Lewiston, Idaho, **Thomas S. Hansen (B)** is now the pastor of the First Presbyterian Church in Grand Junction, Colorado.

David Elliott Hipp III (B) is pastor of the Presbyterian Church in Needham, Massachusetts.

1992 Michael J. Hodges (B) is priest-in-charge at St. Paul's Episcopal Church in Dedham, Massachusetts.

Edward Santana-Grace (M) completed his Ph.D. in ethics in 2003 in Rome with the Dominicans.

John Shuck (B) is pastor of the First Presbyterian Church of Elizabethton, Tennessee, having previously served congregations in Montana and New York. He writes that he and his wife, Bey, "love the mountains of eastern Tennessee and love celebrating life with this progressive Christian community (www.1stpres-eliz.org)."

1994 Allan Hugh Cole Jr. (B, '01D) is assistant professor of pastoral care at Austin Presbyterian Theological Seminary in Austin, Texas.

Thomas J. Edwards (B) is executive coordinator of the New Wineskins Initiative. The initiative proposes "radical restructuring of the PCUSA that it may survive and even flourish in the 21st century." Edwards works extensively in global missions and will be one of only two non-two-thirds-world preachers for the General Assembly of the Presbyterian Church of East Africa this spring. To learn

more about the New Wineskins Initiative, visit www.newvineconvo.com.

Caspar James Green (B) is pastor of the First Baptist Church in Glens Falls, New York.

Ruth Santana-Grace (B) was installed in January as executive presbyter of San Gabriel Presbytery in southern California. At her installation, 12 languages were spoken, representing the sounds of the 45 churches that are part of the presbytery.

1995 Donna DiMeo (B) and Craig Hammell were married on March 4 in Miller Chapel on the PTS campus, with Maryann McFadden Meador ('95B) officiating. Their blended family includes seven children and two dogs. DiMeo has taken a voluntary leave from her ministry in the United Methodist Church to catch her breath and settle into their new home in Doylestown, Pennsylvania.

Raquel A. St. Clair (B, '05D) joined a panel of women clergy in January at the 12th annual Temple B'nai Abraham Women's Interfaith Forum in Livingston, New Jersey, to discuss the evolving role of women in religious leadership.

1997 **Helen Ahn (B)** is in her second year as an assistant district attorney in Manhattan.

Sanford W. Brown (P) is executive director of the Church Council of Greater Seattle.

Neal E. Magee (B) is a visiting instructor of philosophy at Le Moyne College in Syracuse, New York.

James W. Miller's (B) first book, *God Scent*, is available from Corinthia Publishing Company, amazon.com, or through www.godscent.net.

George R. Pasley (B) was installed as pastor of Ketchikan Presbyterian Church in Ketchikan, Alaska, on January 29.

Allison Krahling Seed (B), pastor of Trinity Presbyterian Church in Independence, Missouri, is the new chair of the PCUSA's General Assembly Council. She is a former moderator of Heartland Presbytery and currently chair of the council's National Ministries Division Committee. She will begin her new role as chair this summer, following the General Assembly.

1998 **Scott Lumsden (B)** served for three years as associate pastor of Calvin Presbyterian Church in Shoreline, Washington, and is currently between calls. He writes that he is enjoying some family time with his wife, Sharon, and their two girls, Sophia (three), and Cosette (seven months).

Ray A. Owens (B, '05D) is the new pastor of Metropolitan Baptist Church in Tulsa, Oklahoma.

1999 **Brent A. Anderson (B)** is associate pastor for youth at Northminster Presbyterian Church in Roswell, Georgia.

Jeanne Bautista (B) works as a freelance writer. Her daughter, Zaria Marie, was born on November 22, 2005, joining her sister, Maya Victoria, age two.

N. Andrew (Andy) Cooper (B) is a chaplain at Broad River Correctional Institution in Columbia, South Carolina.

Sarah K. Dickinson (B) is pastor of Mosher Pilgrim Presbyterian Church in Omaha, Nebraska.

2000 **Graham Baird (B)** and his wife, Star, have moved to Paso Robles, California, to start a new church development (The Highlands Church) with Santa Barbara Presbytery. The church will focus on "seek-

ers" 40 or younger, but all ages are welcome, including people who have stopped going to church and haven't found a place to attend. Highlands' first service of worship was on Easter Sunday.



lan A. Boa (M) has been in the linked charge of Alloa/Menstrie, as sole minister, within the United Free Church of Scotland since March 2001.

Sheri B. San Chirico (B) is the North America coordinator for the Orthodox Peace Fellowship.

Robert Woodruff (B) has begun his third year as pastor of the Second Presbyterian Church, a bilingual congregation, in Albuquerque, New Mexico. He and his wife, Karla, celebrated their first wedding anniversary on December 4.

2001 Catherine L. Clasen (B) is traveling this year as a pilgrim to different sacred sites, monasteries, and

Christian communities across the United States and Europe.

Myesha D. Jenkins (B) has been promoted to associate director of theological programs at the American Academy of Religion in Atlanta, Georgia.

Michael D. Langford (B) is associate pastor of youth and family at Covenant Presbyterian Church in Austin, Texas,

as he finishes his Ph.D. dissertation in systematic theology.

James W. Tinnemeyer Jr. (B) is executive pastor of Shadyside Presbyterian Church in Pittsburgh, Pennsylvania.

2002 **Wonjae Choi (B)** was ordained on August 7, 2005, and serves as interim associate pastor of the First Presbyterian Church in Clarks Summit, Pennsylvania.

John P. Shepherd Jr. (B) is interim pastor of the First Presbyterian Church in Athens, Pennsylvania.

2003 **Michael J. Koch (B)** is pastor of Memorial Presbyterian Church in Wenonah, New Jersey. He was ordained on January 29, 2006.

Mamoe Mamoe (M) is vice president of Kanana Fou Theological Seminary in Pago Pago, American Samoa.

Stacy Lois Martin (B) was installed as Doylestown Presbyterian Church's associate pastor for congregational education on January 15. She has been on staff at the church in Doylestown, Pennsylvania, since August 2005.

Tara Ragbir (B) writes that since graduation she has been "blessed to work with three spheres in which my life experience, educational, and personal goals have nestled: education, ministry, and service to the community." As an adjunct professor at the College of New Rochelle, School of New Resources, she continues to encourage adult students to pursue their long-lost goals and to "leave their 'dirty laundry' at the foot of the cross, in particular for those students who claim Jesus Christ as savior." She would appreciate communication from fellow graduates who are involved with hospice care.

Courtney Mills Jones Willis (E) is minister to youth at Ardmore Baptist Church in Winston-Salem, North Carolina.

2004 Rose Chan (B) was ordained on February 5 at Madison Avenue Presbyterian Church in New York City. She has been called as pastor of the First Presbyterian Church of Shortsville, New York. She is pictured here with Fred Anderson ('73B, '81P) (left), pastor of Madison Avenue and a PTS trustee, and Charles Bartow, PTS's Carl and Helen Egner Professor of Speech Communication in Ministry. ▼



Arlene Dunn (B) was ordained and installed as pastor of Centre Presbyterian Church in Loysville, Pennsylvania, on October 9, 2005. PTS professor Dennis Olson preached the sermon.

2005 **Erin M. Hayes (B)** is director of Christian education at St. John's Presbyterian Church in Devon, Pennsylvania.

Antonio Monteiro (M) was ordained into the Christian ministry on Thursday, December 15, 2005, at the Igreja Batista da Avenida (Avenue Baptist Church) in Feira de Santana, Bahia, Brazil. He is also pastor of the church.

Stephen P. Pike (P) is commander, U.S. Navy Chaplain Corps, and regimental chaplain at the 1st Marines Camp in Pendleton, California.

Mark N. Willems (B) is pastor of Parkdale Community Church, a PCUSA congregation in Parkdale, Oregon.

Gifts

This list includes gifts made between October 1, 2005, and February 28, 2006.

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"Contribution of Christian theology, training, mission"

"My family and church"

"Ninety-second birthday!!"

"Ordination"

"Recognition of 20 years at the First Presbyterian Church, Dayton, New Jersey"

"Thankful to God for goodness, salvation, and love"

"Thankful of professors, classmates, staff, and ministry"

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Princeton Theological Seminary

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In Memory of

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In Memory of Carlton C. Allen ('36B)

Urban Pastoral Leadership

Development Field Education

Endowment Fund

In Honor/Appreciation of Patricia L. Daley ('83B)

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Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609.497.7756 or by email at seminary.relations@ptsem.edu.

The Samuel W. Blizzard ('39B/'41M) Award

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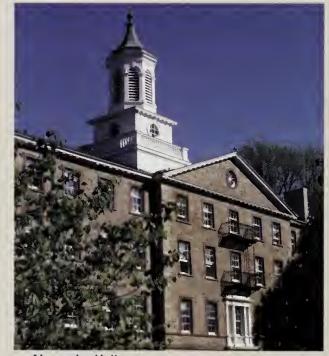
The Allan Rodgers Winn ('37B) Endowment for Student Field Education

Investing in Historic Buildings

The New Jersey Historic Trust has awarded Princeton Seminary a historic preservation grant of \$49,995 to support the creation of a preservation plan for the historic buildings on campus. Historic buildings are defined as those 50 years old or older, thus including everything from Alexander Hall, the campus's oldest building (built in 1815), to Speer Library, built in 1957 and due for significant renovation.

The project will begin with a review of archival documents related to buildings built more than 50 years ago. Watson and Henry Associates of Bridgeton, New Jersey, are the architects for the project, which will support an overall master plan for the campus.

This is the Seminary's first grant from the New Jersey Historic Trust, an organization that encourages long-term investment in New Jersey communities.



Alexander Hall

Investing in Scholars

Engle Program Inaugurated

by Deadra Bachorik Ashton

Anyone who spends time in Miller Chapel is bound to encounter the name Joe Engle. It's no secret that Engle, an elder and member of the Fifth Avenue Presbyterian Church in New York City, is passionate about good preaching and fine organ music. Those passions have led him to make gifts to Princeton Seminary of a tracker organ for the chapel, an annual endowed preaching institute, and several chairs in homiletics.

Confident that there would always be a world-class preaching and music program at the Seminary, in 2005 Engle took a step in a related, but somewhat different, direction. He established the Engle Scholars Program.

The Engle Scholars Program is designed to bring promising scholars to Princeton Seminary for an experience in the pattern of the Rhodes Scholars at Oxford. Iain Torrance, president of PTS, said that "the aim of the gift is—like that of the Rhodes Foundation—to provide an unprecedented opportunity to study in an unrivalled place."

The focus of the program is the use of Scripture to promote better understanding and constructive agreement within the Christian tradition, or between North and South, or between the Abrahamic faiths. Engle Scholars are normally directed to the Th.M. or M.A. degrees, but are occasionally Ph.D. or nondegree students.

In September of 2005, & Karen Jackson-Weaver, a special student, and Hung-chuan Lai, a Th.M. candidate, became the first Engle Scholars.



Hung-chuan Lai and Karen Jackson-Weaver

Karen Jackson-Weaver—**Special Student**

"It's been like floating. Every time I come to campus I feel such a sense of peace and purpose," says Karen Jackson-Weaver of her time as an Engle Scholar. When she entered Princeton Seminary in the fall of 2005 it was as if she had come full circle. Her academic life began as an undergraduate at Princeton University, where she majored in American history. There she met her husband, John, and they were married in the University Chapel. From Princeton University she went on to Harvard, where she earned an Ed.M. that ultimately led her to Columbia University, where she received two additional master's degrees and a Ph.D. in American history. Her dissertation focused on the leadership of women in the civil rights movement. Armed with degrees from Princeton, Harvard, and Columbia, Jackson-Weaver was on track to become an Ivy League professor.

But a confluence of events altered her course. Throughout her life, Jackson-Weaver had been engaged in ministry. At Princeton University she started the Hallelujah Worship Service, an interfaith service in the African American tradition that still meets weekly on the campus. She was director of gospel choirs at Princeton, Harvard, and Columbia Universities. While finishing her dissertation she served as director of Christian education at Union Baptist Church in Montclair, New Jersey. On the one hand, she has traveled the path of an academic; on the other, the path of a servant of the church. And the two paths, for her, seem to intertwine.

That became clear to Jackson-Weaver during her post-graduate year as a visiting scholar at the King Center Library and Archives in Atlanta, Georgia, where she was immersed in the ideas, texts, sights, and sounds of the civil rights movement. As she dug deeper into what motivated and shaped the women who became leaders of the movement, she discovered direct connections between their Christian faith and their social convictions and actions. After a year at the King Center, Jackson-Weaver realized that to truly understand the women she studied she needed to gain a deeper understanding of the biblical texts and narratives that formed and empowered them.

In April 2005 her path crossed that of Princeton Seminary's professor Kenda Creasy Dean at the Callings National Conference at Mount St. Mary's University in Emmitsburg, Maryland. There Dean heard Jackson-Weaver's presentation "Hear My Cry, Hear My Call: The Struggle for Black Women's Leadership during the Civil Rights Movement and Its Biblical Origins." Later that month Jackson-Weaver attended the Institute for Youth Ministry Forum at the Seminary. Dean made it a point to show Jackson-Weaver around the campus and introduce her to people who would encourage her to pursue her interest in studying the Bible in a more in-depth and disciplined way. Jackson-Weaver recalls Dean saying, "Well you know, Karen, it seems to me you really are an undercover theologian." Jackson-Weaver believes that was the moment she "received the call" and began "struggling to reconcile my academic talents with my ministerial gifts." She recalls, "After my time at the Institute for Youth Ministry Forum, I wanted to find a way to continue the work that I started with my dissertation. While browsing the PTS web site, I came across the Engle Scholars Program. I felt that God was calling me to pursue this important work and I decided to apply. The rest, as they say, is history!"

True to form, Jackson-Weaver continues to walk two paths during her year as an Engle Scholar. Not only is she a student at PTS, she also directs New Jersey's Amistad Commission, an organization created in 2002 by the New Jersey legislature and charged with creating curriculum materials for teaching African American history in public schools. Juggling the demands of work, study, and family life (she and her husband have two young children), Jackson-Weaver still teaches in her church whenever she can. She describes her year as an Engle Scholar as one in which she is coming to an awareness of herself as a "Proclaimer" of the Word of God. "God has given me a gift of being able to make sense of God's Word," she observes, and "...we need people to go

out to other people and help them to see God's Word in their own lives."

As for what the future holds, Jackson-Weaver is open to whatever God calls her to do, while remaining committed to her work with the Amistad Commission and serving the church.

Hung-chuan Lai—Th.M. Student

"I grew up in a Taiwanese family in central Taiwan that was deeply influenced by Taiwanese folk religion and traditional Confucian values," says Hung-chuan Lai. "At eighteen, before entering university, I had a chance to attend an evangelical camp. There the all-embracing love of Jesus Christ warmed my heart, and I gradually came to believe that he is the one who can satisfy my hunger for the meaning of life."

That all-embracing love sustained Lai through two years of military service and half a decade at National Taiwan University, where he studied English as an undergraduate, and later earned an M.A. in English literature, focusing on Renaissance poetry. His thesis was titled "What Surmounts the Reach of Human Sense: Milton's Literary Iconoclasm in *Paradise Lost*."

Lai describes the years immediately following his conversion to Christianity as a time in which he "longed to serve God in the field of literary research, witnessing to the beauty and truth of our faith as expressed in Christian literature." This longing compelled him to enter Taiwan Theological Seminary's M.A. program to deepen his theological knowledge in order to continue with Renaissance studies. However, during his time in seminary, Lai was confronted with the need for a greater number of "wellequipped interpreters of the Word of God" to serve the Presbyterian Church of Taiwan, and he decided to transfer to the M.Div. program. As time has gone on, Lai has discerned a call "to listen to and to teach God's word...and to find the transforming power of the biblical texts in our daily struggles."

That call led him to the Engle Scholars Program to engage in intensive study of the Old Testament. He says that one of his professors in Taiwan knew Princeton Seminary's professor Leong Seow, and encouraged Lai to come to Princeton to study Hebrew and Old Testament with Seow. Lai says that his year as an Engle Scholar has changed him in conscious and unconscious ways.

"As the first Christian in my family, I am usually torn between family-centered thinking and the Christian call to live as a free servant of God," he says. "But more and more I have learned to be faithful to God's call when facing the entangled relationship between the self, family expectations, and traditional values. Because of this, the issue of faith and culture has become one of my central concerns." In his research paper for the program he plans to address the problem of ethnicity, exploring how the faith community can use the Bible to further mutual understanding, to resolve ethnic conflicts, and to create a better society. He specifically plans to apply passages in Joshua and Judges that relate to ethnic relationships to the situation of modern Taiwanese church and society.

After his year as an Engle Scholar, Lai hopes to enter a Ph.D. program somewhere in the United States to further his study of the Old Testament. Once he has earned his Ph.D., he will return to his home to complete a three-year term as an evangelist in the church. He explains that even though this is compulsory for every M.Div. graduate in the Presbyterian Church in Taiwan, he considers it an indispensable period to "foster the heart of a servant and reflect on theological assumptions." Ultimately he hopes to devote himself to teaching and research of the Old Testament at Taiwan Seminary in order to better equip Taiwanese theological students with the biblical interpretation skills they need for ministry.

Lai is a newlywed. His wife of less than a year, Ching-Hsin Yang, is in her final year in the M.Div. program at Taiwan Seminary. They look forward to being reunited at the end of the academic year and to eventually working together in ministry.



Blessed are the dead...who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their deeds will follow them.

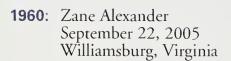
Revelation 14:13

| 1935: | Frank L. Hutchison | | Walter H. Gray | | C. Hutchinson Stafford |
|--|--|-------|--|-------|--|
| | June 12, 2004 | | December 18, 2005 | | February 27, 2006 |
| | Las Cruces, New Mexico | | Vancouver, Washington | | Santa Rosa, California |
| | Abram Grier Kurtz | 1946: | Thomas Kirkman | | Robert C. Thorp |
| | January 25, 2006 | | November 11, 2005 | | November 11, 2005 |
| | Newville, Pennsylvania | | Winston-Salem, North Carolina | | Duarte, California |
| I | Desmond Parragh | | 1 tortii Caronna | 1952: | Harold W. Buller |
| | February 14, 2006 | | Dick L. Van Halsema | | January 4, 2006 |
| | Madison, Wisconsin | | November 12, 2005 Grand Rapids, Michigan | | Beatrice, Nebraska |
| 1 | William F. MacCalmont | | | 1953: | Raymond A. Nott |
| | notified December 2005 | 1947: | W. Landon Miller | | February 3, 2006 |
| | Warwick, New York | | February 5, 2006 Hollywood, Florida | | Powell, Wyoming |
| | Nozomu Tomita | | • | 1954: | John W. Howard |
| | notified January 2006 | | Henry Voogd | | January 3, 2006 |
| | Tokyo, Japan | | February 21, 2006 Holland, Michigan | | Westhampton, New York |
| P | William P. Gross | | <u> </u> | | Gayle W. Threlkeld |
| | August 12, 2005 | 1948: | Harold D. Bodle | | March 17, 2006 |
| | Willoughby, Ohio | | February 20, 2002 Salisbury, North Carolina | | Birmingham, Alabama |
| O A R Ja K Pa no M H D R | Clifford E. Chaffee | | • | 1955: | Robert P. Heim |
| | October 6, 2003 | | James B. Ollis Jr. | | November 26, 2005 |
| | Altadena, California | | March 9, 2006 Cable, Wisconsin | | Williamsburg, Virginia |
| | Roger P. Enloe | | • | | Wayne M. Moulder |
| | January 10, 2006 | | John C. Shetler | | August 8, 2005 |
| | Kennett Square, Pennsylvania | | November 6, 2005 Trappe, Pennsylvania | | Salisbury, Maryland |
| | Paul R. Graham | | | | Thomas D. Peterson |
| | notified February 2006 | 1949: | Jeanne V. Bellerjeau | | November 9, 2005 |
| | Millersburg, Ohio | | November 14, 2005 | | Greenfield, New York |
| | | | Haddon Heights, New Jersey | 4050 | Daham C. C. 1 |
| | Howard Robertson Peters | | Dishard C Williams | 1956: | Robert C. Sackmann November 1, 2005 |
| | December 18, 2005 Roanoke, Virginia | | Richard S. Williams November 20, 2005 | | Bloomington, Indiana |
| | Roanoke, viiginia | | Madison, Wisconsin | | |
| | John W. Shearer | | | 1957: | Fuad Bahnan |
| | April 6, 2005 | 1950: | Thomas C. Duncan | | September 18, 2005 |
| | Fontana, California | | August 29, 2005 Birmingham, Alabama | | Fall River, Massachusetts |
| | John H. Galbreath | | | 1958: | Clarence F. Collins |
| | January 23, 2006 | 1951: | Harry E. Chase IV | | March 7, 2006 |
| | Black Mountain, | | January 9, 2006 | | Hatboro, Pennsylvania |
| | North Carolina | | Plano, Texas | | |



Blessed are the dead...who die in the Lord. Yes, says the Spirit, they will rest from their labors, for their deeds will follow them.

Revelation 14:13



Dick J. Oostenink December 12, 2005 Grand Rapids, Michigan

Charles A. Sommers March 23, 2006 Birmingham, Michigan

1961: James E. Andrews March 7, 2006 Decatur, Georgia

> James K. McIntyre December 10, 2005 Minneapolis, Minnesota

1962: Franklin D. Montalvo-Martin March 15, 2001 Mayaguez, Puerto Rico

1964: James O. Handley Jr. June 27, 2005 Salt Lake City, Utah

1967: John L. Zehnder March 5, 2006 Los Angeles, California

1968: Earl Wesley Fedje October 21, 2005 Cuchara, Colorado

1969: Tong Hui Liu June 20, 2005 Beaverton, Oregon

1970: Eugene W. Beutel April 25, 2005 Camp Hill, Pennsylvania C. Alton Roberts November 6, 2005 Orefield, Pennsylvania

Thomas A. Sebben May 21, 2005 Sharon, Pennsylvania

John C. Yeager notified November 2005 Middlebury, Indiana

1972: Charles Abbott Carter III September 6, 2000 New York, New York

> Gladstone Donalds notified December 2005 Kingston, Jamaica

1973: Abuna Yesehaq Mandefro December 29, 2005 Union City, New Jersey

1975: Bennett F. Hall September 27, 2005 Winchester, Kentucky

> J. Malcolm Laing December 1, 2005 Ames, Iowa

1977: Dale M. Marsh August 5, 2005 Dupont, Washington

1979: Mary A. Hillas August 11, 2005 Falmouth, Maine

1980: Douglas S. Barranger December 27, 2005 Detroit, Michigan Adriaan Jacobus Van Wijk July 18, 2005 Wellington, South Africa

1983: Mark J. Keely March 7, 2006 Lathrup Village, Michigan

1990: Clyde M. Carleton September 21, 2005 Dunedin, Florida

1991: Michael T. Girolimon May 16, 2005 Lakeland, Florida

1992: Suzan E. Zink February 23, 2006 Blue Ash, Ohio

Cend things A Conversion Story

I lack a compelling "conversion" story.

I always wished for something dramatic,
a miraculous turn from prodigal lostness, and
rescue to a new life. But that takes a healthy
dose of prodigal wandering, a challenge for
one who relates more to the older brother
in the story.

I lacked a conversion story, that is, until I went to the West Bank and Gaza. But my Holy Land conversion was hardly what one might expect.

As I have grown older and my theology has deepened, I have become a proponent of the "gray area" in most issues. I continually frustrate friends who are firmly entrenched in their positions, because I refuse to write off one side or the other entirely. I want to find a third way, a middle road, a place of reconciliation. Coming from a "conservative" background and then being immersed in a "liberal" milieu, I have found that both are a part of me and I am not willing to discount either.

So I was shocked a few days into my visit to the Holy Land to find myself adamantly one-sided. Of course I recognize that there are two sides to the story of conflict in the Middle East. There are no easy answers. But on the scales of justice, the amount of oppression I witnessed in seven days didn't just tip the scales, it knocked them over.

I agreed to this trip knowing that our group of 25 internationals would spend the first week with Sabeel, an organization working to bring awareness to the plight of Palestinian Christians. I knew that four of us would spend the second week visiting World Vision sites in the West Bank and Gaza. Because World Vision is a Christian relief agency that works with the poor, I realized that our interaction would be heavily slanted toward spending time with Palestinian Christians.

Prior to the trip, I knew only that there was a conflict in the region and that it had been going on a long, long time. I assumed that I would, as usual, see the gray. Admittedly, I was quite ignorant. I had heard about Israel and Palestine on the news, but was not sure I could distinguish an Israeli settlement from a Palestinian refugee camp.

During the two weeks, we met primarily with Palestinian and Arab Israeli Christians. We listened to their stories. We heard about the separation wall that Israel is building to secure its territory from "violent Palestinians," and saw how that wall winds through Palestinian territory in what seems like an arbitrary fashion. The town of Bethlehem, almost exclusively Palestinian, is encircled by the wall, and boasts the highest percentage of Christians in the occupied Palestinian territory. Prior to the wall, many of the Palestinian Christians in Bethlehem worked in Jerusalem. Now they are not allowed through without a permit. One must apply for a permit in Jerusalem. In order to get to Jerusalem, one must have a permit. This circuitous logic is just one example of what Palestinian Christians (and all Palestinians) deal with daily.

Could one power really do this to another people? With the backing of the world? With significant financial support from the United States? With so few people talking about it?

In light of what I was learning, I was amazed that we as Americans and we as the American church were not more disliked by the Palestinians I met. But again and again they told me, "You must not know. The American people must not know. The Christians in America must not know what

is happening. Otherwise,

they would
do something
to help us.
Wouldn't
they?"



One day we were at lunch in Nazareth, technically within the borders of Israel. We met with local Sabeel representatives, Arab Israeli Christians. One woman told me that even among Arab Israelis there is a curious ambivalence toward acting on behalf of their Palestinian brothers and sisters in the West Bank and Gaza. I was shocked. They are right there, so close, and they are denying that there is an issue.

"It's easy," she responded. "You see, if they believe it, then they have to act. It is easier not to believe."

It's easier not to believe.

But I can't deny it. I was there. I saw with my eyes. I heard with my ears. I was a witness.

The situation is so complex. It is a weaving of family and land and religion and power and politics and water and territory. There are no easy answers. People are suffering, on both sides, Palestinians and Israelis. I don't believe that violence is the answer, no matter what the question. But there is serious injustice going on, and we as Americans and we as Christians are implicated. I cannot wash my hands and say it is someone else's problem. It is mine.

I feel a bit like the TV evangelist threatening hellfire and brimstone to force a conversion. I am a bit more intolerant than I would like to admit regarding those who do not see things my way, who are resistant to being converted, who are more balanced, more gray, in their approach. It is an uncomfortable place for one who prides herself on her moderate and balanced views. Yet as with any conversion, I am compelled to tell the story.

And so I declare to you what I have heard, what I have seen with my own eyes, and what I have touched with my own hands.

Erin Dunigan is a 2003 graduate of Princeton Seminary and lives in southern California.

Calendar

Art Exhibit

and Other Work"

Currently through Friday, June 2 Sergio Bonotto "World War II Sketches

Erdman Art Gallery, Erdman Hall



Baccalaureate Service

Friday, May 12

3:00 p.m., Nassau Presbyterian Church

Commencement Exercises

Saturday, May 13

4:00 p.m., Princeton University Chapel

Alumni/ae Reunion

Thursday, May 18 and Friday, May 19

For more information, call 800.622.6767, extension 7756

Continuing Education Spirituality Series

"What Is Buddhism?"

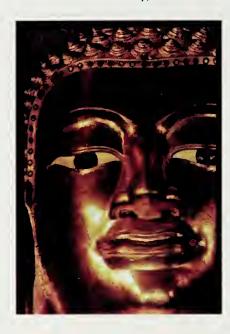
Ani Trime Lhamo, leader Saturday, June 10

1:00-4:00 p.m., Erdman Hall

Art Exhibit

Saturday, June 10 through Friday, July 21

Paul Grand "When the Photographer is Ready Lord Buddha will appear" Erdman Art Gallery, Erdman Hall



Reception for Artist Paul Grand

Saturday, June 10

4:00 p.m., Erdman Art Gallery, Erdman Hall

For more information on all Continuing Education events, call 800.622.6767, extension 7990 or email coned@ptsem.edu.

65th Annual Institute of Theology "Reclaiming Trinitarian Faith"

Sunday, June 25 through

Friday, June 30

Princeton, New Jersey

Pre-Institute Event Sabbath Renewal Retreat

Wednesday, June 21 through Friday, June 23

For more information, call 800.622.6767, extension 7990 or email coned@ptsem.edu.

The Joe R. Engle Institute of Preaching

"Refining the Practice of Preaching"

Sunday, June 25 through Friday, June 30

Princeton Seminary Campus For more information, call 609.430.2771.

Continuing Education Spirituality Series

"Medieval Spirituality"

Paul Rorem, leader

Monday evenings, July 10, 17, 24, 31

6:30–8:30 p.m., Erdman Hall For more information, call 800.622.6767, extension 7990 or email coned@ptsem.edu.

For more information about these events, visit www.ptsem.edu or contact the Office of Communications/Publications at 800.622.6767, ext. 7760 or commpub@ptsem.edu.



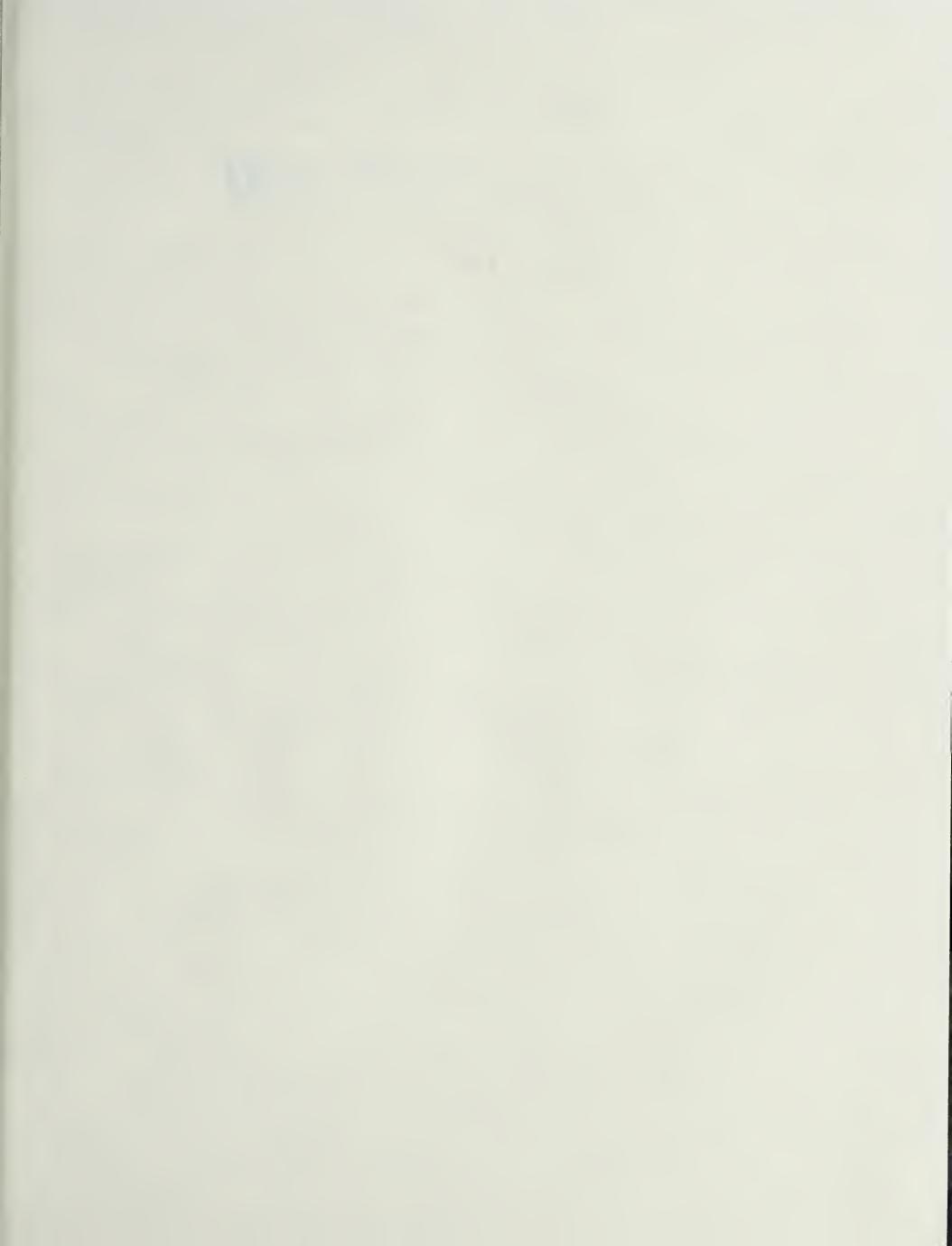
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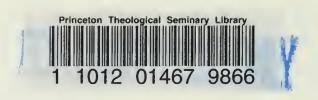
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